CMP-SCMP-74-19

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

American Consulate General
Hong Kong, B. C. C.

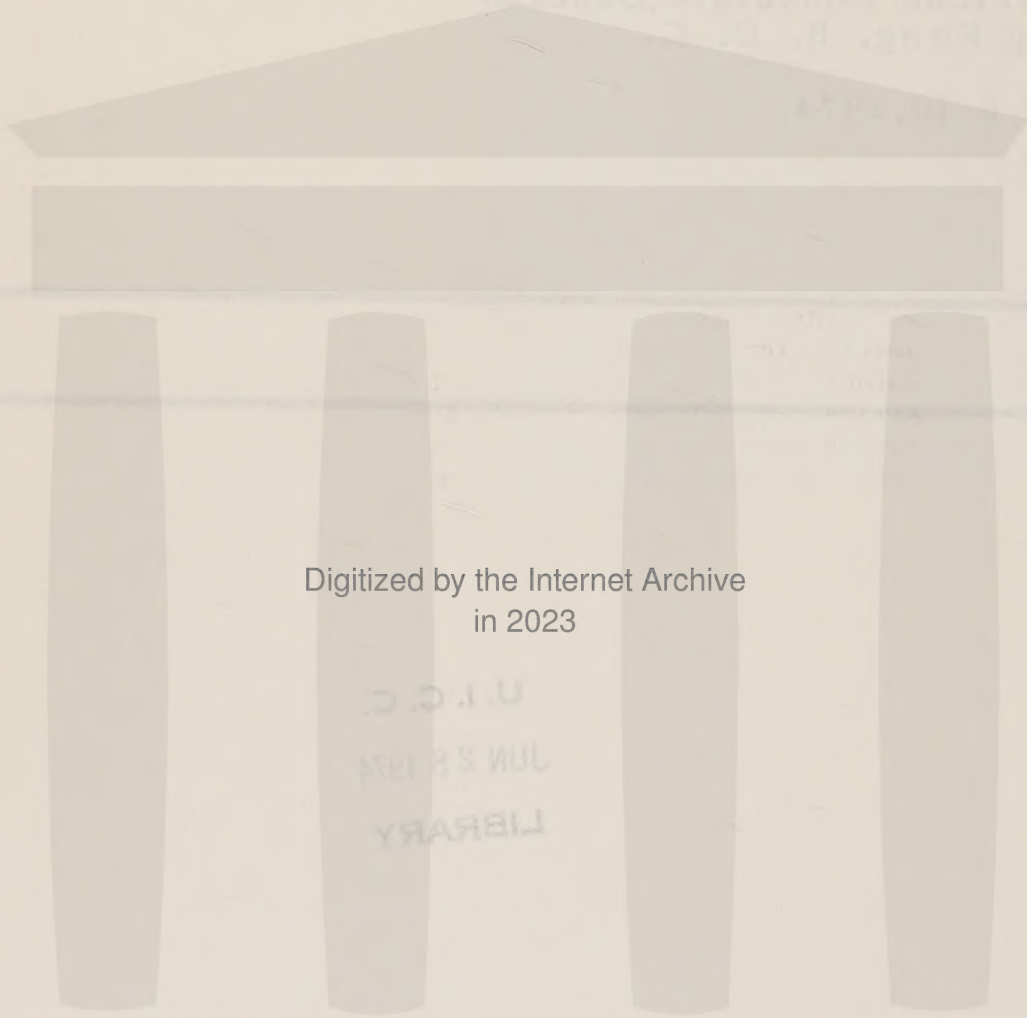
May 6-10, 1974

U.S

U. I. C. C.
JUN 28 1974
LIBRARY

DISTRIBUTED BY:

NTIS
National Technical Information Service
U. S. DEPARTMENT OF COMMERCE
5285 Port Royal Road, Springfield Va. 22151



Digitized by the Internet Archive
in 2023

https://archive.org/details/survey-of-peoples-republic-of-china-press_may-6-10-1974_19

CMP-SCMP-74-19

Survey of People's Republic of China Press

American Consulate General
Hong Kong, B.C.C.

No. 5607-5611
May 6-10, 1974

This edition is printed in the United States of America for dissemination in the Western Hemisphere, Europe, the Mediterranean, and the west coast of Africa from material produced by the American Consulate General, Hong Kong. All queries concerning this edition should be sent to:

National Technical Information
Service (152.12)
U.S. Department of Commerce
Springfield, Virginia 22151

TABLE OF CONTENTS

NATIONAL

Page

CRITICISM OF LIN PIAO FOR REPUBLICIZING GREEK AND ROMAN CULTURE

The Physiognomy of a Foreign Slave and Traitor - by Wen Chün 1

CRITICISM OF LIN PIAO AND CONFUCIUS

Only Socialism Can Save China - by Ch'ü Chang and Po Hsin 7

Leading Cadres of Peking Factory Active in Criticism Movement 14

How Leader of Slave Rebellion Condemns Confucius 17

Deep-Going Criticism of Lin Piao and Confucius Stimulates Production of Peking Capital Iron and Steel Company 23

Reproduced by
NATIONAL TECHNICAL
INFORMATION SERVICE
U.S. Department of Commerce

Page

North China Peasant Women's Sports Team Criticizes Lin Piao, Confucius 25

MEMORIAL SERVICE FOR FU TSO-YI

Peking Memorial Service for Fu Tso-yi, Late Vice Chairman of CPPCC National Committee 26

PUMPING STATIONS

New Pumping Station for East China Province 29

TIBET

Maturing of Tibetan Cadres 30

FOREIGN RELATIONS

CHINA AND ALBANIA

Vice Premier Li Hsien-nien Meets Delegation of Albanian Ministry of Construction 33

CHINA AND AUSTRIA

Chinese Historical Relics Exhibition Closes in Vienna 33

CHINA AND CAMBODIA

Samdech and Madame Sihanouk Arrive in Peking from Pyongyang 34

CHINA AND GABON

Gabonese President Receives Chinese Government Representative 35

CHINA AND HUNGARY

Hungarian Electrical Equipment and Instrumentation Exhibition Closes in Peking 35

CHINA AND INDOCHINA

Jen-min Jih-pao Editorial Hails Anniversary of Indochinese Peoples Summit Conference 36

CHINA AND JAPAN

Hideji Kawasaki Gives Farewell Banquet in Peking 38

Liao Cheng-chih Meets Japanese Friends 38

Osaka "Japan-China Friendship Ship" Delegation Arrives in Tientsin . . . 39

Japanese Public Figures Hail Japan-China Air Transport Agreement 40

Page

NPC Vice Chairman Chou Chien-jen Meets Nikkyo Niwano and Party 41

Liao Cheng-chih Meets Japanese Friends on Osaka "Japan-China Friendship Ship" Delegation 42

Tokyo Rally Warmly Celebrates Japan-China Air Transport Agreement 42

CHINA AND MEXICO

Vice President of Chinese Academy of Sciences Meets Mexican Guests . . . 44

Chinese Table Tennis Team Leaves Mexico for Home 45

CHINA AND PAKISTAN

Leading Member of Chinese Athletic Association Issues Statement 45

CHINA AND YEMEN (YAR)

Arab Yemen Health Delegation Leaves Shanghai for Shenyang 47

NATIONAL

CRITICISM OF SHANSI OPERA "SAN SHANG T'AO FENG"

Advance Triumphantly Along Chairman Mao's Revolutionary Line 48

Raise the Tachai Banner and Take the Revolutionary Road 51

CRITICISM OF LIN PIAO AND CONFUCIUS

An Ambition for Usurping Leadership in the Party and Seizing Power, and a Decadent Reactionary Theory 53

FOREIGN POLICY

The Great Wall of Friendship Brooks No Disruption - Hua Chun 59

RURAL SCHOOLS

Evening Schools in Northeast China Commune 62

POWER INDUSTRY

"Red Flag" Article: Rely on Masses To Develop Power Industry 63

MACHINE BUILDING

Criticizing Lin Piao and Confucius Stimulates Northeast China Machinery Plant's Production 67

FISHERIES

China Develops Fresh Water Fishery 68

Page

TROPICAL PLANTS

South China Island Grows More Tropical Plants 70

TREE PLANTING

Northeast China Hsien Builds Shelter Belts To Protect Farmland 71

SPORTS

China's 1974 Swimming Championships 72

FOREIGN RELATIONS

AFRO-ASIAN JOURNALISTS' DAY

Afro-Asian Journalists' Day Celebrated in Peking 73

CHINA AND ARAB COUNTRIES

Chinese Gymnastics Team Leaves for Arab Countries 76

CHINA AND AUSTRIA

Acting Chairman Tung Pi-wu Sends Message of Condolence on Death of President Frnz Jonas of Austria 76

CHINA AND BRITAIN

British Medical Delegation Leaves Peking for Other Parts of China 77

CHINA AND DENMARK

Danish National Gymnastics Team Leaves Peking for Home 77

CHINA AND GHANA

Ghanaian Government Trade and Industry Delegation Arrives in Peking . . . 78

CHINA AND ITALY

Italian Delegation Arrives in Peking 78

CHINA AND JAPAN

Japanese Government Fishery Experts Delegation Leaves Peking for Home 79

Osaka "Japan-China Friendship Ship" Delegation Leaves Tientsin for Home 79

Japanese Guests Leave Peking for Kwangchow 81

Page

Chinese Go Chess Delegation Ends Visit in Japan 81

Japan-China Friendship Association (Orthodox) Opposes "Yasukuni Shrine Bill" 82

CHINA AND MEXICO

China-Mexico Joint Trade Committee Meets in Mexico 83

CHINA AND MONGOLIA

Mongolian Government Trade Delegation Leader Arrives in Peking 83

CHINA AND PAKISTAN

Vice Premier Teng Hsiao-ping Meets Pakistan Administrative Staff College Delegation 84

CHINA AND SOVIET UNION

Assistance, or Plunder? 84

Dirty Record of Soviet Social-Imperialists 87

CHINA AND SUDAN

Chinese Ambassador Holds Reception for Sudanese Acrobatics Trainees Returned from China 92

CHINA AND TUNISIA

Tunisian President Receives Leaders of Chinese Medical Team 92

CHINA AND ZAMBIA

Zambian President Sees Chinese Documentary Films 93

TERRITORIAL WATERS

Panamanian Paper Denounces Violation of Territorial Waters by American Fishing Boat 93

NATIONAL

CONTENTION BETWEEN HSÜN K'UANG AND MENCIUS AND CRITICISM OF LIN PIAO

The Contention Between Hsün K'uang and Mencius Is the Struggle Between the Two Lines - by Ching Yün-ko 95

Page

CRITICISM OF LIN PIAO AND CONFUCIUS

The "Benevolent Government" of Confucius and the Evil Heart of the Soviet Revisionists - by Wang Teh-hsien and Tai Tzu-ts'ung 108

Criticism Movement Promotes Industrial Production in Northwest China Area 111

History of Chinese Working People's Struggle Against Confucius Reviewed 112

TECHNICAL INNOVATIONS

What Technical Innovations Bring to Chinese Workers 118

TIBET

Tibetan Workers Become Cadres 120

FOREIGN RELATIONS

CHINA AND AUSTRIA

Chinese Vice Premier Teng Hsiao-ping Condoles on Death of Austrian President Franz Jonas at Embassy 122

CHINA AND BRITAIN

Delegation of Sino-British Trade Mission Arrives in Peking 122

CHINA AND CANADA

Canadian Electronic and Scientific Instruments Exhibition Closes in Shanghai 123

Canadian Anaesthetists' Delegation on Acupuncture Analgesia Leaves Peking 124

CHINA AND IRAN

Peking Reception for Iranian National Men's and Women's Volleyball Teams 125

Iranian National Men's and Women's Volleyball Teams Have First Friendly Matches in Peking 125

CHINA AND IRAQ

Chinese Teachers' Friendship Delegation Leaves for Iraq 127

Page

CHINA AND JAPAN

Vice Premier Teng Hsiao-ping, Friendship Association President Liao Cheng-chih Meet Japanese Okinawa Friendship Delegation 127

Japanese Esperanto Visiting Group Leaves Peking for Shanghai 128

Japanese Delegation Leaves Peking for Other Parts of China 128

Tientsin Municipal Friendship Delegation Leaves Peking for Kobe, Japan 129

CHINA AND KOREA

Chinese Workers' Delegation Leaves for Korea 130

Chinese Workers Delegation Arrives in Pyongyang 130

CHINA AND MALAYSIA

Diplomatic Relations between Malaysia and China To Be Established Soon, Declares Malaysian Prime Minister 131

CHINA AND MEXICO

Chinese Track and Field Team Leaves for Mexico 131

CHINA AND MONGOLIA

Sino-Mongolian L974 Protocol on Mutual Supply of Goods Signed in Peking 132

CHINA AND PAKISTAN

Pakistan Administrative Staff College Delegation Leaves Peking for Home 133

Pakistan Prime Minister Zulfikar Ali Bhutto To Visit China 133

CHINA AND TANZANIA

Tanzanian Ambassador to China Gives National Day Reception in Peking 134

CHINA AND TURKEY

Chinese Red Cross Society Delegation Leaves for Turkey 134

CHINA AND UN

UN Security Council Concludes Discussion on Recent Israeli Aggression against Lebanon 135

Page

Tanzanian, Zambian, Chinese Representatives to UN Jointly Hold Film Reception 137

CHINA AND US

American Meteorological Society Delegation Leaves Peking for Other Places of China 137

CHINA AND WEST GERMANY

Vice Premier Li Hsien-nien Meets Delegation of Max-Planck Society of Federal Republic of Germany 138

DPA General-Director Concludes China Visit 139

CHINA AND YEMEN

Arab Yemen Health Delegation Leaves Peking for Home 139

NATIONAL

CRITICISM OF LIN PIAO

Self-Exposure of a Counter-Revolutionary Double-Dealer - by Chiang T'ien 140

CRITICISM OF LIN PIAO AND CONFUCIUS

Speaking from Confucius' Reading of the Book of Changes - by Wei Ch'iao and Sun Hsin-hua 146

The Light and the Road - by Chu Hsin-tang 148

But in Man's World Seas Change into Mulberry Fields - by Hou Ch'in-t'ung 150

Armymen, Civilians in Northeast China Island Area Criticize Lin Piao, Soviet Revisionism 155

INTERNATIONAL LABOR DAY

Peking Workers Greet May Day with New Achievements in Revolution, Production 157

MODEL REVOLUTIONARY THEATRICAL WORKS FILM FESTIVAL

China Stages Model Revolutionary Theatrical Works Film Festival 160

REVOLUTION IN EDUCATION

Peking Primary School Deepens Revolution in Education 161

Page

MEDICAL APPARATUS INDUSTRY

Rapid Expansion of China's Medical Apparatus Industry 163

ELECTRONICS INDUSTRY

Northeast China Province Develops Electronics Industry Rapidly 164

COTTON GROWING

Women's Cotton Growing Teams in North China 166

FOREIGN RELATIONS

CHINA AND ALBANIA

Leader of Albanian Construction Ministry Delegation Leaves Peking for Home 168

CHINA AND EGYPT

Chinese Minister and Vice Minister of Public Health Meet Egyptian Anti-Epidemic and Public Health Delegation 168

CHINA AND GHANA

Ghanaian Government Trade and Industry Delegation Feted in Peking 169

CHINA AND JAPAN

Kinkazu Saionji Arrives in Peking 169

CHINA AND MEXICO

Chinese Track and Field Team Arrives in Mexico 170

CHINA AND TOGO

Togolese Independence Anniversary Marked in Peking 170

CHINA AND WEST GERMANY

Vice Premier Teng Hsiao-ping Meets Youth Council Delegation of Federal Republic of Germany 171

CHINA AND YEMEN (YAR)

YAR Consultative Assembly Delegation Arrives in Peking 171

CHINA AND ZAMBIA

Zambian Ambassador to China Leaves Post for Home 172

Page

NATIONAL

CRITICISM OF LIN PIAO

Ingenious Use of "Providing Means of Support" and "Subsisting People" - by Hung T'u 173

CRITICISM OF LIN PIAO AND CONFUCIUS

The Stratagem of Living Obscurely Could Not Cover Up the True Identity of the Careerist Lin Piao - by Hu Jeng 176

Cadres' Participation in Labor Is a Fundamental Measure for Opposing and Preventing Revisionism 183

Professor Yang Jung-kuo on Need To Criticize Confucius 186

Professor Chou Yi-liang Refutes Slanders Against Criticism of Confucius 188

MAY DAY

Chinese Capital Celebrates International Labor Day 193

List of Chinese Leaders, Leading Members of Various Departments and Personages of Various Walks of Life Attending "May 1" International Labor Day Celebrations 196

Taching Oilfield Workers Greet May Day with New Achievements 200

Peking Press Marks May Day 202

PLA Units on Fukien Front To Suspend Shelling on May Day 203

STUDY OF MARXISM-LENINISM

New Cadres at Northwest China Factory Study Marxism-Leninism 203

INDUSTRIAL DEVELOPMENT THROUGH SELF-RELIANCE

Shanghai Workers on Self-Reliance 205

RETIRED WORKERS

Happy Life for Retired Workers in Northeast China 207

FOREIGN RELATIONS

CHINA AND BRITAIN

Vice Premier Li Hsien-nien Meets Delegation of Sino-British Trade Mission 210

Page

Delegation of Sino-British Trade Mission Leaves Peking for Home 210

CHINA AND FRANCE

Alsace Economic Mission of France Arrives in Peking 211

CHINA AND GABON

Joint Communique on Establishment of Diplomatic Relations between People's Republic of China and Republic of Gabon 211

People's Daily Greets Establishment of Diplomatic Relations between China, Republic of Gabon 212

CHINA AND IRAN

Iranian Charge d'Affaires A.I. Gives Banquet for Visiting Iranian Volleyball Teams 213

CHINA AND JAPAN

Japanese Ambassador to China Gives Reception To Celebrate His Majesty the Japanese Emperor's Birthday 214

Yao Wen-yuan Meets Japanese Woman Commentator 214

Japanese Kyoto Young Workers' Delegation Feted in Peking 215

Japanese Professor Feted in Peking 215

Chinese Table Tennis Delegation Visits Various Places of Japan 216

CHINA AND NEPAL

Nepalese Youth Delegation Leaves Kwangchow for Home 216

CHINA AND SWEDEN

Swedish Ambassador to China Gives Reception in Celebration of Birthday of His Majesty King of Sweden 217

Swedish-Chinese Friendship Association Holds Third Congress 217

CHINA AND YEMEN (YAR)

Chu Teh, Hsu Hsiang-chien, Ngapo Ngawang Jigme Meet YAR Consultative Assembly Delegation 218

NPC Standing Committee Gives Banquet in Honor of Delegation of Consultative Assembly of Yemen Arab Republic 218

Page

Chinese Vice Premier Teng Hsiao-ping Meets YAR Consultative Assembly Delegation 221

YAR Ambassador and Wife Give Reception for Visit of YAR Consultative Assembly Delegation to China 221

* * *

Unless otherwise indicated, these materials are full translations of articles appearing in People's Republic of China newspapers or releases emanating from PRC news agencies.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

May 6, 1974 No. 5607

****
* NATIONAL *
****

CRITICISM OF LIN PIAO FOR PUBLICIZING GREEK AND ROMAN CULTURE

The Physiognomy of a Foreign Slave and Traitor

- a comment on the theory that Greek and Roman culture is the "source of cosmopolitanism" as publicized by Lin Piao

by

Wen Chün (闻军)

(Peking Jen-min Jih-pao, April 15, 1974)

In Lin Piao's counter-revolutionary program for "subduing one's self and returning to propriety," internal capitalist restoration is closely linked up with external capitulation to Soviet revisionist social imperialism. Politically Lin Piao entered the service of Soviet revisionism and practiced national betrayal and capitulation. Culturally, he was bound to worship foreign things and fawn on foreigners. His vigorous publicity of the fallacy that Greek and Roman culture was "the source of cosmopolitanism" completely unmasked further that his was the culture and ideology of a foreign slave and traitor.

In a talk given in October 1968, under the pretext of "expounding the position of the Chinese cultural revolution in world history," Lin Piao mentioned and discussed the cultural movements of the exploiting classes in European history and the great proletarian cultural revolution in China as related things. He talked nonsense saying, "In my view there are, generally speaking, four great proletarian cultural revolutions which have an important influence in the world." The great proletarian cultural revolution in China was only "a most recent one" among them, and the earliest one should be attributed to the "Greek and Roman classical culture" from the 5th century B.C. to the 1st century B.C. He had an ulterior object in view in alleging that culture to be "the first" "great culture" in the history of mankind. He spoke of it as "having influenced the thought of the world for the past 2,000 years and more and having become the source of cosmopolitanism for the

past 2,000 years." He said that it had not only "influenced the culture of the whole of Europe, but had also influenced the ideologies in China later." What a strange story and absurd talk of "the source of cosmopolitanism for the past two thousand years"! So, in Lin Piao's view, the "origin of the idea" of the great proletarian cultural revolution in our country should be traced back to the Greek and Roman culture more than two thousand years ago! So, the slave-owner classes of ancient Greece and Rome were the forefathers before whom the bourgeois careerist and conspirator Lin Piao had to kneel down in worship.

The Reversal of the Principle of Historical Materialism Is Prohibited

The description of Greek and Roman classical culture as the "source of cosmopolitanism for the past two thousand years" is theoretically a shameless betrayal of and a rabid attack against the Marxist theory of historical materialism.

Marxism deems that the source of any ideology can lie only in the reality of social economy and politics themselves and can never be any predetermined ideological concept or culture and art. The "Communist Manifesto" aptly says, "What else does the history of ideas prove than that intellectual production changes its character in proportion as material production is changed?" Only by linking up the economic base of society with the condition of class struggle of a specific period in the observation of the source of the ideological and cultural phenomena can a genuine scientific explanation be obtained. In saying this, we do not refute in the slightest the role of the ideology and culture born earlier in history in influencing the later generations. The question is that this ideology or culture is only the "stream" but not the "source." It is only "ideological material" which has influence on the ideology and culture of later generations. Marxists never deny such influence. But what "determines the changes and form of further development of the existing ideological materials" continues to be the social economy and political life in the various periods. In "Introduction" to "Anti-Dühring," Engels emphatically pointed out that although "every new theory" has "to connect itself with the intellectual stock-in-trade ready at hand," "its roots lay deeply in material economic facts." This is a universal law summed up with the concept of historical materialism and is also an important dividing line which distinguishes historical materialism from historical idealism.

Lin Piao advertised that Greek and Roman culture was the "source of cosmopolitanism." Speaking from the angle of the history of European culture alone, this argument is fallacious in the extreme. True, Greek and Roman classical culture had exercised a tremendous influence on the Renaissance and culture and art in Europe in the 18th and 19th centuries. However, no matter how great its influence was, is it possible to put the cart before the horse and regard it as the so-called "source" by ranking its importance above that of social economy and politics in Europe at the time? Let's ask: If capitalism had not emerged and developed and the newly emerging bourgeoisie in Europe had not called for opposition to feudalism, could there have emerged the Renaissance and the enlightenment campaign?

In the long course of almost a thousand years of the Middle Ages in Europe previous to this, why couldn't the Greek and Roman classical culture which represented this "source" play this role? Why was there no "Renaissance" in the Byzantine Empire which had preserved the ancient Greek and Roman culture for a long time, while such a movement emerged after the ancient Greek and Roman culture was passed from the Byzantine Empire to some countries in southwestern Europe? Hasn't this clearly revealed the decisive role played by social conditions? Viewed from the surface, the European Renaissance appeared to have "revived" the literature and art of ancient Greece and Rome, but viewed from the actual content, they were two things of a completely different nature. Even though Shakespeare had written a series of plays based on materials selected from Greek epics and "Plutarch's Lives" written by the Roman writer Plutarch, these works were definitely not the simple reappearance of the ancient Greek and Roman society, but have brought out the content of life in the Western European society in the 16th century and the ideological demands for the humanists. The actual condition was precisely like that pointed out by Marx long ago: In the period of revolution, the bourgeoisie in Europe brought forth the ancient Greek and Roman classical culture entirely out of their actual needs. They "called the dead people back to life in order to eulogize the new struggle but not merely to imitate the old struggle." This is the best refutation of Lin Piao's reversal of the relations between the "source" and the "stream."

Lin Piao traced and attributed the source of "all ideas of the past two thousand years and more in the whole world" to Greek and Roman classical culture. He entirely wiped out the social and actual origin of people's ideas, and hence negated the different class content of people's ideas as well as the historical development of the ideologies in various periods. This clearly exposed the reactionary nature of his idealist transcendentalism and metaphysics. If in actual life, the various ideologies of people had their "source" as early as in the Greek and Roman period, doesn't it imply that everything today has to be actually dominated by the dead souls of two thousand years ago? Here, his malicious intention of turning back the wheel of history is also very clear.

The Great Proletarian Cultural Revolution Brooks No Distortion

At a time great victories had been won in the great proletarian cultural revolution in our country, the bourgeois careerist Lin Piao had a hidden, vicious political aim in bringing forth the Greek and Roman classical culture and describing it as the source of the "four cultural revolutions" without new ideas in the history of mankind. He vainly attempted to use the cultural movements of the exploiting classes in European history to confuse and tamper with the class content of the great proletarian cultural revolution in our country, so as to eventually fit this revolution into the orbit of the landlord and bourgeois classes.

The great proletarian cultural revolution in our country is a great revolutionary movement for consolidating the dictatorship of the proletariat and preventing capitalist restoration. Chairman Mao pointed out long ago,

"The great proletarian cultural revolution is in essence a great political revolution under the conditions of socialism made by the proletariat against the bourgeoisie and all other exploiting classes." Not only does it belong to a realm different from that of the cultural movements of all the exploiting classes in history, but it also possesses a distinctly different nature. Lin Piao aired an opposite view to Chairman Mao's instruction, deliberately removed the class content and confused the basic difference between the two. He placed the ancient Greek and Roman culture of the slave-owners and the Renaissance of the bourgeoisie in Europe on the same level with the great proletarian cultural revolution in our country and analogized them all to "sorcerers." It was said that the difference between them was that those in history were "junior sorcerers," while the great proletarian cultural revolution in our country was a "senior sorcerer." In this way, Lin Piao distorted and disparaged "the great political revolution made by the proletariat against the bourgeoisie and all other exploiting classes" as a simon-pure cultural movement.

It should also be pointed out here: What actually was Lin Piao driving at by advocating the so-called "first" "cultural revolution" in the history of mankind as the "source" of the great cultural revolution in our country? True, there was really a cultural prosperity in Greece between the 5th century B.C. and the 4th century B.C. and in Rome between the 2nd century B.C. and the 1st century B.C. But this culture was nothing more than a product of the slave society in Greece and Rome at that time and the result of the disintegration of the primitive communes and of the emergence in society not only of a big division of labor between material labor and mental labor, but also of a big division of labor between agriculture and handicrafts. In the process of the formation and development of the culture of the slave-owning aristocrats, there was naturally also the struggle between materialism and idealism, between dialectics and metaphysics and between reformism and conservatism. However, since the slave-owner class represented the first exploitation system in history, it did not have the task of overthrowing the old culture of any exploiting classes in the cultural sphere. In fact, the Greek and Roman classical culture did not emerge until several centuries after the establishment of the slavery system, and was not the product of the slave-owner class in the stage of revolution. In order to distort and tamper with the nature of the great proletarian cultural revolution in our country, Lin Piao fabricated out of the void a so-called unprecedented "cultural revolution" in the history of mankind, so as to deceive the world and cheat the people.

What was more, Lin Piao brought forth Plato's "ideal state" and advertised it as "a basis of the later state theories in the world." Who was Plato? A representative of the ideology of the aristocrats on the decline in Athens and the sworn enemy of materialism and the broad masses of slaves. His "ideal state" advocated a rigid caste system and he was of the view that it was an unalterable principle for the laborers to be ruled and that the political power of the state should only be in the hands of a small minority of "philosopher kings" (i.e., the "supergeniuses" and their like) with superhuman wisdom. Therefore, in Capital, Marx pointed out in his discussion of Plato's political viewpoint that this "ideal state" "is merely

the Athenian idealization of the Egyptian system of castes." It was precisely this baldly reactionary state theory which Lin Piao regarded as a most precious treasure and worshipped as a "foundation." This clearly showed that his desire to tamper with the political orientation of the great proletarian cultural revolution and change the dictatorship of the proletariat into the fascist dictatorship of their Lin family had become so urgent that brooked no further delay.

Restore Lin Piao to His True Colors As a Slave to Soviet Revisionism

Lin Piao's selection of the cultural movements of the European exploiting classes as a means to tamper with the nature of the great proletarian cultural revolution in our country was an inevitable revelation of his reactionary political stand as a foreign slave and traitor.

Lin Piao's advocacy that Greek and Roman classical culture was the "source of cosmopolitanism for the past two thousand years" was a repetition of the old tune that "world culture" originates in Europe" as propagated by imperialism and a refurbished version of the notorious "theory of Europe as the center." In order to control, subvert, interfere with and invade the vast regions of Asia, Africa and Latin America, imperialism and social imperialism have all along advocated these reactionary arguments. Ranke, the Prussian scholar in the employment of the emperor, had baldly proclaimed, "Certain nations are incompetent culturally. From the viewpoint of mankind, perhaps, man's thoughts are only represented by the history of some great nations." He attacked the Asians as "barbarians" and thus came to the conclusion that "actually everything originates from European history." Soviet revisionist social imperialism has not only inherited the teaching of the "theory of Europe as the center" and exaggerated the historical role of certain European nations, but also further propagated "the theory of Tsarist Russia as the center" by depicting the wars of invasion initiated by the old Tsars as for the "salvation" of and bringing "progress" and "civilization" to others, and by describing the oriental nations as inferior people who could carry on only by relying on their "gift of grace." This clearly illustrates that "the theory of Europe as the center" is entirely a unique product of colonialism in culture and an extremely reactionary trend of thought in society to meet the needs of imperialist and social-imperialist aggression. What it seeks to praise are only the exploiting classes in Europe, including the ancient Greek and Roman slave-owners, but it ignores the working people in Europe. When laid bare, the so-called "theory of Europe as the center" is only the "theory of the European exploiting classes as the center."

However, this reactionary ideological trend found its echoers among some dregs of society in the oppressed nations. Hu Shih, the comprador man of letters, for example, especially took pride in praising Western "civilization" and disparaging national culture. Wang Ming, the big traitor to China, had long ago shamelessly worshipped everything in Europe as divine. The renegade Liu Shao-ch'i was also true to his nature of a slave in willingly becoming the "red comprador" of imperialism. Lin Piao, Hu Shih, Wang

Ming and Liu Shao-ch'i were all jackals of the same lair. While vigorously advocating the reactionary doctrines of Confucius and Mencius, Lin Piao also stubbornly upheld the "theory of Europe as the center" imported from Soviet revisionism. Actually, it was such ancient oriental countries as Egypt and Babylon that had created a very high culture as early as two or three thousand years before the birth of Christ and had exercised a certain influence on the later Greek and Roman culture and art. But Lin Piao arbitrarily claimed that the classical Greek and Roman culture was the "first" "great culture" in the history of mankind and the "source" of world civilization. Actually, the development of human culture was divided into many "streams" and many "branches" with the various nations rendering their own contributions in this respect, but Lin Piao arbitrarily said that only European culture was the "orthodox" human civilization and that the whole of human civilization relied on the "gift of grace" from Europe. Actually, the prosperity in science and culture in the periods of Spring and Autumn Annals and Warring States of China approximately corresponded with the "classical period" in Greece in time and was earlier than that of ancient Rome by several centuries, but Lin Piao arbitrarily and unjustifiably asserted that Chinese culture similarly originated in Greece and Rome and that their classical culture had "influenced the later ideologies in China." We should scientifically analyze foreign culture, including ancient foreign culture, discard the dross, select the essential and absorb it critically. We should neither reject nor worship foreign things. But Lin Piao did not act in this way and he completely protrated himself at the feet of ancient foreign culture. This fully shows that Lin Piao was Confucius' devout disciple in promoting restoration and retrogression as well as a shameless foreign slave who worshipped foreign things and fawned on foreigners.

Chairman Mao has wisely pointed out, "As long as there are still imperialism and the bourgeoisie in the world, the activities of the counter-revolutionaries and bourgeois rightists in our country not only bear the nature of class struggle, but are also bound to collude with the reactionaries in the international arena." In order to consolidate the dictatorship of the proletariat, we should consciously and closely link up the struggle to oppose capitalist restoration in China with the struggle to oppose imperialism and Soviet revisionist social imperialism in the international arena, and carry through to the end the struggle to criticize Lin Piao and Confucius!

* * *

CRITICISM OF LIN PIAO AND CONFUCIUS

Only Socialism Can Save China

- an investigation of the Ch'enchiachuang brigade in Ch'üfu hsien, Shantung

by

Ch'ü Chang (曲章) and Po Hsin (柏欣), worker-peasant-soldier students of the History Department of Peking University

(Peking Kuang-ming Jih-pao, March 21, 1974)

Kuang-ming Jih-pao Editor's Note:

This is a social-investigation article written by the worker-peasant-soldier students in graduation practice. Drawing on vivid facts and using simple and plain language, they depict the tremendous changes undergone by Ch'enchiachung in over 20 years under the guidance of Chairman Mao's revolutionary line. The piece makes very inspiring reading.

The liberal arts must take society as a factory. In the current struggle to criticize Lin Piao and Confucius, the revolutionary teachers and students go deep into the midst of factories and villages to join the workers and poor and lower-middle peasants in criticizing Lin Piao and Confucius and associate the major questions of right and wrong in the real-life class struggle and two-line struggle with serious social investigations. This approach is worthy of being promoted.

*

In 1955, at a time when a socialist upsurge in agricultural cooperation was vigorously developing in China's vast countryside, Chairman Mao pointed out in an introductory note to the article "An Agricultural Producers' Cooperative with a Sixty-Seven Percent Output Increase in Three Years": "Ch'üfu hsien is the hometown of Confucius.... Now the people in his hometown have set up a socialist cooperative. After three years of its existence, the people who were as poor and miserable as they were over 2,000 years ago have begun to show a change in the outlook of their economic life and cultural life. This shows that socialism of today is really something without precedent. Compared with Confucius' 'Classics,' socialism is superior many times over. I may as well advise those interested in visiting the Confucian temple and the Confucian forest to take a look at this cooperative on the way." This cooperative of those years is today the Ch'enchiachuang brigade of the Ch'enchuang commune in Ch'üfu hsien. In 18 years, under the guiding light of Marxism-Leninism-Mao Tse-tung's thought, the

Ch'enchiachuang brigade has taken big strides forward on the broad golden path of socialism and shown tremendous changes in its economic and cultural life. This serves to testify further to the indestructible great truth of this assertion by Chairman Mao, "Compared with Confucius' 'Classics,' socialism is superior many times over."

I

Ch'enchiachuang is less than 20 li from the Ch'üfu town of the hsien. In the 2,000-odd years from Confucius to dictator and public enemy Chiang Kai-shek, despite the supersession of one dynasty by another, there was no change in its poverty-stricken outlook. At that time, bounded on three sides by Szushui and the Ch'ien River, the whole village was reduced to a white sheet of water at a sudden rise of the water level in the rivers in summer and autumn, with walls and buildings crumbling and collapsing and moans and wails of the afflicted rending the air. A big flood in 1942 washed away 17 households. Washed again and again by flood water, the village became smaller and smaller in size, and there was also less and less farmland. However, the sanguinary rule of the reactionaries and the ruthless oppression and exploitation of the landlords and rich people were ten times more fierce than the flood water. Eighty percent of the land of the whole village were owned by the landlords and bullies. Rent was heavy, the interest rate was high and taxes and levies of all kinds were too numerous to count. The poor had only three alternatives before them: To flee the famine, to go begging and to make their way to Manchuria. The whole village had at first over 300 households. By the time of liberation, there were left 58 as a result of natural and man-made disasters that struck year after year. In the past, there was circulated in Ch'enchiachuang a ditty: "A big beach, white and bright, turns into a sheet of water, foaming and frothing, as a result of a big flood. The poor shed copious tears at the sight of a flood. The miserable ones, who work like draft animals have to worry about food and clothing every day, knowing not when they can rear their heads."

This was a tearful indictment of the old society by the poor and lower-middle peasants.

In 1948, Ch'üfu was liberated. The red sun bathed Ch'enchiachuang in a flood of light. The broad masses of poor and lower-middle peasants rose thereafter to become masters of the house. They not only toppled the landlords and bullies but also sounded at the same time the bugle call for the transformation of the vast natural world. In compliance with Chairman Mao's great calls, "Get organized" and "People's communes are good," they resolutely followed the socialist road from the mutual-aid team and the cooperative to the people's commune. For over 20 years, led by the Party and Chairman Mao, they carried forward the revolutionary spirit of hard struggle and self-reliance, and relied on collective strength to fight against heaven, earth and man. A thorough change in outlook was brought to Ch'enchiachuang.

Especially after the great proletarian cultural revolution and after the launching of the campaign for "learning from Tachai in agriculture," Ch'enchiachuang has shown gratifying progress and change. At present the 724 mow of farmland in the whole brigade have all been turned into fields of

stable and high yield that are assured of harvest in times of drought and waterlogging--"with the land divided into square plots covered by a network of roads flanked by ditches and canals." In 1972, the average per-mow grain output amounted to over 1,300 catties, equivalent to an increase of ten times compared with before liberation. An ever larger contribution has been made to the state, and since 1969, an average of over 180,000 catties of grain has been delivered or sold to the state per annum. Over 800 mow of riverside beach land are planted to 70,000 timber trees of all kinds and more than 20,000 fruit trees that yield over 200,000 catties of dried and fresh fruits. The riverside beach land which in former days "brought tears to the eyes of the poor at its very sight" has today become a flower and fruit garden where "the trailing and drooping willows on the riverside dance in the breezes amidst the fragrance emitting from the apple orchard."

With the development of production, every production team has reserve grain and every household has surplus grain. Of the 100-odd households in the whole village, over 90 percent have moved into new tiled houses and new houses with upper floors built by the brigade. The brigade also keeps eight milch cows to provide fresh milk for the special use of old and weak poor and lower-middle peasants and infants in need of milk. Today, there is also circulated in Ch'enchiachuang a ditty: "Look at the village: there are high-tension cables, new houses with upper floors and Chairman Mao's instructions radiating a red glow. Look at the fields: there are tractors in operation, humming electric motors, cheerful people and neighing horses. Look at the beach: the willows are green and verdant and clusters of peaches and apples hang and dangle from branches."

Before liberation, although Confucius' "classics" had been in circulation for over 2,000 years, the laboring people were still so poor that even those in his hometown had not benefited in the least from this "sage." The reason is very simple. As was pointed out by Mr. Lu Hsün, "Confucius had planned remarkable ways and means for government but they were all for ruling the people and were designed for those in power. Not the least was done for the masses of the people themselves." As far as the laboring people are concerned, "the "classics" are merely heavy spiritual shackles. It is the socialist revolution and socialist construction led by the Party and Chairman Mao that have really delivered the laboring people from the hell of a life and from enslavement by the system of private ownership. Just as Lenin said, "Without socialism, we cannot save mankind from war and hunger and cannot keep thousands upon thousands of people from extinction.

All his life Confucius all along stubbornly took the stand of the slave-owning aristocracy, opposing reformation and advocating restoration of the old order. For the sake of upholding the slavery system on the decline, he propagated the idealist idea of "heavenly mandate" in his "classics" in a vain attempt to turn back the wheel of history. He also said that "life and death are preordained and riches and honors come from heaven." According to Confucius' logic, it was "preordained" and unavoidable that the laboring people of Ch'enchiachuang had to suffer from natural and man-made disaster,

flee the famine to beg for a living and see their homes in ruins and their family members dead or scattered. The landlords and bullies of Ch'enchia-chuang not only took Confucius' idea of "heavenly mandate" as an amulet but also spread a set of reactionary ideas like "the poor rely on the rich, and the rich rely on heaven." Confucius' "classics" are an ideological weapon for upholding reactionary rule, are shackles and chains for enslaving the people and are spiritual opiate for dissipating the fighting spirit of the people.

Lenin pointed out, "Only Marxist philosophy of materialism can show the proletariat a way out in shaking off spiritual enslavement." The poor and lower-middle peasants said, "What is called 'life and death are preordained and riches and honors come from heaven' is all Confucius' dose of poison for misleading the poor! Confucius made us submit to fate and put up with oppression and exploitation. In the end, we had nothing to eat and had to flee the famine and beg for a twig. It was not until Chairman Mao and the Communist Party came to promote socialism that we were able to see the light of day."

The sharp contrast between the economic life of the new and the old society in the Ch'enchiachuang is an effective criticism of the reactionary essence of Confucius' "classics." It has vividly testified to the great truth that "only socialism can save China." Meanwhile, it also has refuted the shameless slanders, such as "the country is rich and the people are poor" and "the peasants are short of food and clothing," spread by renegade and traitor Lin Piao. Confucius' "classics" had failed to save the slavery system from its inevitable extinction. Liu Shao-ch'i, Lin Piao and other swindlers' vicious plot naturally would also go bankrupt, and socialism will as usual forge ahead triumphantly.

II

Advancing along the broad socialist path, Ch'enchiachuang has not only changed the outlook of its economic life but also profoundly changed the outlook of its cultural life. A poor village that in the past had not even a primary school has now a ten years course primary school with 175 school-age children admitted. At present, there are in the whole brigade 56 junior middle school graduates, 46 senior middle school graduates and three college students. Those under 25 are all able to read. Poor-peasant commune member Ch'en Ping-jen said with emotion, "In the old society, we had not a single room nor a plot of land that we could call our own. For three generations, we had to flee the famine and go begging. How could we have a chance to learn culture? The Party and Chairman Mao have saved my whole family. Now we are our own masters politically and are emancipated economically. No longer are we 'illiterate.' My eldest son is a junior middle school graduate and my second son a college graduate. In my family there are still three primary school students. All this would be beyond our wildest dreams but for socialism!"

Chairman Mao said, "China has traditionally known of only culture for landlords but no culture for the peasants." For over 2,000 years, the reactionary rulers disguised Confucius as an "educator for the whole people."

Liu Shao-ch'i, Lin Piao and their ilk also acted as trumpet blowers for this chorus. Was Confucius really an "educator for the whole people"? In criticizing Confucius, Chairman Mao pointed out, "In ancient China, those youths who studied under the sage not only did not study revolutionary theory but also took no part in labor." "When asked by his pupil Fan Ch'ih about husbandry, he not only ignored him but called him behind his back a 'small man'." Confucius' kind of education was entirely for the cultivation of spiritual aristocrats to uphold the slavery system on the decline.

Our socialist education runs counter to the road of Confucius' "classics." Chairman Mao taught us, "Education must serve proletarian politics and must be integrated with productive labor." The 10-year-course school of Ch'enchiachuang is run according to this educational guideline. The students in school learn not only political theory and class struggle but also cultural knowledge and agricultural skill. They also criticize the bourgeoisie and revisionism. On the forefront of class struggle, they are trail blazers in revolution and activists in struggle. When the busy farming season comes, they are also a shock force on the forefront of the struggle for production. They can drive tractors, till land with plows and serve as experimentalists on scientific test plots and as technicians in forestry teams. All this fully shows that the students trained by the new-type school "are developed morally, intellectually and physically to become workers with both socialist consciousness and culture."

Today, the laboring people of Ch'enchiachuang are not only the masters of culture but have also under socialist conditions given play to their outstanding and extraordinary creative talents. They seriously study Chairman Mao's philosophical works, give all-round implementation to the "8-point charter" of agriculture, conduct scientific experiments on a large scale and practice scientific farming. In the past, not a blade of grass grew on the 800 mow of sandy beaches along the rivers. With the soil improved, the place is planted not only to tens of thousands of timber and fruit trees but also with peanut, cotton and other crops. The superior wheat strain called "Ch'enchuang No. 1" successfully bred by them gives a high yield, bears heavy grains, offers strong resistance to drought, plant disease and insect pests and matures earlier. It is welcomed in Shantung, and has also been successfully introduced to some fraternal provinces. This fully shows that the laboring people have inexhaustible wisdom. It is another testimony to Chairman Mao's scientific conclusion, "The lowly are most intelligent! The elite are the most ignorant!" It is also an effective criticism of Confucius' fallacy, "There are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed."

III

That Ch'enchiachuang is capable of bringing about such profound and tremendous changes is completely a result of its unswervingly following the socialist road in the struggle between the two classes and the two lines.

Over 2,000 years ago, Confucius advocated so-called "forgetting old grievances" and "natural ease is to be prized." For the sake of subverting the proletarian dictatorship and restoring capitalism, Liu Shao-ch'i, Lin Piao and other swindlers stepped into the shoes of Confucius, vigorously publicized the "theory of the dying out of class struggle" and vociferously cried, "Let bygones be bygones" so as to "rehabilitate all" of the class enemies. This meant that the workers and poor and lower-middle peasants were asked to forget class enmity and national hatred and eliminate the revolutionary dictatorship of the proletariat over the reactionaries, so the latter could once again ride over the heads of the people and practice feudal-comprador-fascist dictatorship.

In their approach toward the poor and lower-middle peasants, the class enemies never talked about so-called "forgetting old grievances" and never practiced so-called "natural ease to be prized." Take 1961 for instance. At that time, as the state was suffering from natural calamities, the renegade, hidden traitor and scab Liu Shao-ch'i openly stepped forward to make a wild attack against the three red banners, advocate "san-tzu i-pao" and "four big freedoms" and energetically practice capitalist restoration in coordination with the anti-China chorus of imperialism, revisionism and reaction. A handful of class enemies in Ch'enchiachuang paid lip service to "let all be fed according to their workpoints with no distinction made between the poor and the rich as there are no classes." But they furtively carried out hush-hush activities to launch counter-attacks and settle accounts in the reverse, struck blows at those cadres and people who doggedly followed the socialist road, and rabidly sabotaged the collective economy.

In 1962, Chairman Mao issued the great call, "Never forget class struggle." This illuminated the orientation of the struggle waged by the poor and lower-middle peasants. The poor and lower-middle peasants of Ch'enchiachuang waged struggle against this handful of class enemies and smashed their restorationist activities. The broad masses of poor and lower-middle peasants carried forward the spirit of hard struggle and self-reliance, and worked hard and vigorously. In 1963, the per-mow grain output rose by double from 300 to 600 catties. New progress was also registered in afforestation, stock-raising and side occupations.

In the socialist education movement, the poor and lower-middle peasants of Ch'enchiachuang made use of the invincible Mao Tse-tung's thought to smash the rabid counter-attack by the class enemy. In the great proletarian cultural revolution and in the campaign to criticize Lin Piao and rectify the style of work, they again held high the banner of revolutionary mass criticism and penetratingly exposed and criticized Liu Shao-ch'i, Lin Piao and other swindlers' crimes in making a vain attempt to alter the Party's basic line and policies, subvert the proletarian dictatorship and restore capitalism. They also vigorously hit out at the capitalist influences and further consolidated the socialist position in the countryside politically and ideologically.

Through struggle and the fluctuation of the struggle, the poor and lower-middle peasants of Ch'enchiachuang have come to understand deeply

that the practice of so-called "forgetting past grievances" and "natural ease is to be prized" according to Confucius' "classics" smacks of the restoration of capitalism and another round of suffering for the poor. Like Confucius, the class enemies are good at playing counter-revolutionary double-dealing tactics. Once their plot comes through, they will turn back the wheel of history and will seek class vengeance "with redoubled efforts, and with mad passion and heightened hatred." Only by firmly grasping the Party's basic line and smashing the various restorationist activities of the enemy can the proletariat and the board masses of laboring people continuously consolidate and strengthen the proletarian dictatorship.

Practice of struggle over a long period makes the poor and lower-middle peasants of Ch'enchiachuang realize more clearly that "socialism of today is really something without precedent" and that Confucius' "classics" are sheer balderdash.

"With Chairman Mao's instructions shining on our village, people have changed their way of thinking and the land has changed its mantle. Whatever Chairman Mao says is carried out by us. One thousand hardships and ten thousand hazards cannot stand in our way." This is an oath made from the bottom of the hearts by the poor and lower-middle peasants of Ch'enchiachuang who are determined to carry the socialist revolution through to the end!

Today, under the guidance of Chairman Mao's revolutionary line, the people of Ch'enchiachuang are triumphantly marching forward with big strides and outstretched chests along the glittering road toward socialism!

* * *

Leading Cadres of Peking Factory Active in Criticism Movement

(NCNA-English Peking, April 23, 1974)

speaking at a criticism meeting in the peking people's machinery plant, a veteran cadre recounted the plant's rapid growth to rebut lin piao's malicious attacks on the great proletarian cultural revolution.

the speaker was secretary of the plant party committee sung yu-hsin. since the start of the movement to criticize lin piao and confucius, cadres at all levels in the plant have stood in the van of the struggle. they lead the workers and staff in studying marxism-leninism-mao tsetung thought and relevant documents and join them in hitting hard at the ultra-right essence of lin piao's revisionist line. the workers call the cadres "our comrades-in-arms who are fighting alongside us in the same trench."

on a recent visit to the plant, i found it seething with revolutionary activity. big-character posters against lin piao and confucius were seen in every workshop and outside. huge wall-newspapers line the main route. many meetings had been held to condemn lin piao and confucius in the past two months, i was told.

"the present struggle is a continuation in depth of the movement to criticize lin piao and rectify the style of work. it is an important step in continuing the revolution under the dictatorship of the proletariat," sung yu-hsin said. "to restore capitalism, lin piao imitated past reactionary rulers by advocating the doctrines of confucius and mencius. the ideology of the declining exploiting classes. we must criticize lin piao and confucius in order to carry the socialist revolution through to the end."

sung yu-hsin joined the revolution early in the anti-japanese war period (1937-1945). recalling his experience over the past decades, he said: "every big political movement launched by our party resulted in a big advance of our revolutionary cause. as for me, my revolutionary consciousness was raised to a new level after each movement. the great proletarian cultural revolution which shattered the two bourgeois headquarters of liu shao-chi and lin piao, gave me a particularly deep lesson. it enabled me to understand better the far-reaching significance of chairman mao's great theory of continuing the revolution under the dictatorship of the proletariat.

"at present, if we want to continue the revolution and

oppose restoration, we must criticize lin piao and confucius in a deep-going way. this is an issue of paramount importance. our party committee must take firm hold of it and lead the masses forward in the struggle to make new contributions to the revolution."

at the very start of the movement the party committee boldly aroused the masses and led them in denouncing lin piao for spreading confucius' precept "restrain oneself and return to the rites" in an attempt to restore capitalism. all the seven standing committee members took the lead in writing articles and big-character posters. leading cadres and workers and staff members studied documents and conducted criticism together. this helped them gain a deeper insight into lin piao's true colours as a bourgeois careerist, conspirator, double-dealer, renegade and traitor.

the party committee paid great attention to training working class theorists in the course of struggle. party, communist youth league and trade union organizations sponsored study classes and spare-time political schools to train more than 800 activists, who make up one-third of the whole staff. the party committee compiled some easy-to-understand pamphlets to help workers study revolutionary theory. many workers are reading marxist-leninist works in their spare time.

deputy party secretary han yun-ming was formerly a worker with only a few years' schooling. he studied very hard during the movement to criticize lin piao and confucius. in analysing lin piao's attempt to turn back the wheel of history with the help of confucianism, han yun-ming perused works by marx, engels, lenin, stalin and chairman mao on criticizing the old world. he told the plant's spare-time political school what he had gained from the study. applying the marxist viewpoint, he pointed out that the struggle between the proletariat and lin piao was one between revolution and restoration. he said:

"the proletarian revolution is aimed at the complete overthrow of all systems of exploitation. it is the most profound and most radical revolution ever seen in history. the overthrown ruling classes, as a rule, do not take their defeat lying down and will never quit the stage of history of their own accord. they always want to turn their hope of restoration into action of restoration. the seizure of political power by the proletariat does not mean the end of the revolution. to consolidate its victory and realize the lofty ideals of communism, the proletariat must persist in continuing the revolution under the dictatorship of the proletariat. lin piao was an agent of the landlords, rich peasants, counter-revolutionaries, bad elements and rightists who were already overthrown in china. he attempted to usurp supreme leadership of our party and state and restore capitalism. therefore, we must wage a resolute struggle against his revisionist line and counter-revolutionary crimes." his speech was warmly acclaimed by the workers.

25-year-old kuo shu-ping, secretary of the plant communist youth league committee, is one of the more than a hundred workers who have been promoted to leading posts during the cultural revolution. under the unified leadership of the plant party committee, he led all league members in repudiating the fallacies which lin piao and imperialists, revisionists and reactionaries had spread to attack the cultural revolution. after extensive investigations, the young people held exhibitions to show the profound changes that had taken place in the country, the plant and among the people both before and during the cultural revolution. in this way they praised chairman mao's revolutionary line and the achievements of the great cultural revolution and rebutted the attacks of the enemies. kuo shu-ping said: "the aim of the current movement to criticize lin piao and confucius is to uphold marxism, oppose revisionism, develop the achievements of the cultural revolution and push the cause of socialism forward. the frenzied attack launched by the handful of class enemies at home and abroad against the cultural revolution proves that this struggle is absolutely necessary and most timely."

during the cultural revolution the workers criticized liu shao-chi's revisionist line in running enterprises. this helped raise their socialist enthusiasm and liberate the productive forces. the plant turned out 54 per cent more printing presses in 1973 than in 1965, the year before the cultural revolution began, in addition to many paper making machines and other products. workers, cadres and technicians, working in close cooperation and in the revolutionary spirit of self-reliance, designed and produced high-speed flat bed printing presses, precision offset presses and other printing machines of advanced types.

the cultural revolution has increased the unity of the cadres, old and new, and improved their relations with the masses. the new party committee set up during the cultural revolution maintains close ties with the masses. committee members often go among the workers to seek their opinions and criticisms. sung yu-hsin, the party secretary, said: "criticism of the leadership by the masses is an indication of their concern for the work of the party and their love for the leading cadres."

it was recalled that after the new party committee was set up, all committee members paid attention to taking part in collective productive labour in line with the fine working class tradition of hard struggle. but some failed to do so constantly as time went on. therefore, five workers put up a big-character poster asking "where are the hammers of party committee members?" it said: "do you still remember the hammers we gave you as a gift upon your election to the party committee? cadre participation in collective productive labour is a

measure of fundamental importance in opposing and preventing revisionism. why have some of you failed to do so?" the party committee welcomed this criticism. it invited the five workers and representatives of various workshops to an enlarged committee meeting. all committee members brought their hammers to the meeting. they studied once again chairman mao's relevant teachings, criticized lin piao and confucius for looking down on physical labour, and condemned lin piao's crimes in sabotaging cadre participation in collective productive labour. a resolution was adopted at the meeting to rectify the situation. since then, all cadres including the sixty-year-old party secretary have worked regularly alongside the workers. "this is a gratifying result of the movement to criticize lin piao and confucius," workers said.

the party committee has strengthened its leadership in "grasping revolution and promoting production", giving full play to the wisdom and strength of the masses. the movement to criticize lin piao and confucius has increased the enthusiasm and initiative of the workers. the plant's production plan for the first quarter of this year was fulfilled seven days ahead of schedule. total output was 23.3 per cent more than the same 1973 period.

How Leader of Slave Rebellion Condemns Confucius

(NCNA-English Peking, April 23, 1974)

a recent "people's daily" article written by tang hsiao-wen says that the denunciation of confucius by liuhsia chih, leader of an armed slave uprising more than 2,000 years ago, was a brilliant chapter in the history of the labouring people's struggle against confucius. entitled "liuhsia chih denounces confucius"*, the article reads in part:

liushia chih's surname was "chan" and his given name "chih". he was called liuhsia chih because he lived in liushia, a place in the western part of what today is shantung province in east china. he lived in the late spring and autumn period (before 476 b.c.), a period of great social changes when slavery was in decline and the forces of feudalism were rising. the slave-owning aristocrats tried to save their system by suppressing the slaves even more cruelly. acute class contradictions gave rise to great slave uprisings in many places. liuhsia chih was an outstanding leader of 9,000 slaves who rose with arms in the states of chi and lu (present-day honan and shantung provinces).

---

* See SCMP 5580/35 for full translation of this article - SCMP Ed.

the decadent slave-owning aristocrats condemned liuhsia chih as a "bandit chief" seeking wealth at the cost of others' lives. confucius, who stubbornly tried to preserve the slave system, hated liuhsia chih bitterly. he abused liuhsia chih as a "scourge upon the world" and was determined to eliminate him. he worked with the slave-owners to suppress the uprising, and went himself to induce liuhsia chih to surrender. confucius talked "benevolence, righteousness and virtue" before liuhsia chih in an attempt to make him an obedient servant of the slave-owning aristocrats and lay down his arms.

the slaves and the slave-owning aristocrats were diametrically opposed to each other. liuhsia chih hated confucius for wandering from place to place like a stray dog to campaign for slavery. he became angry whenever confucius' name was mentioned. confucius told liuhsia chih when they met that it was despicable to lead the slaves in uprising. he wanted chih to follow the ways of the confucian scholars, learn deportment from the "sage and scholars", "demobilize the soldiers" and "offer sacrifices to one's ancestors". liuhsia chih exposed the hypocrisy and deception of confucius. confucius became embarrassed and distressed.

liuhsia chih refuted confucius' reactionary ideas of following ancient kings, restoring the old order and working for retrogression. confucius raised the question of "offering sacrifices to one's ancestors" and modelling oneself on the "sages" to further his reactionary political programme of "restraining oneself and returning to the rites". he wanted to maintain the declining social order and restore the abandoned rules and regulations of the slave system of the western chou dynasty. he lauded to the skies the slave society of the shang dynasty (18 century b.c.-1066 b.c.) and the western chou dynasty (1066-771 b.c.), and described these as paradise. he praised king tang of the shang dynasty (17 century b.c.) and king wen of the chou dynasty (11 century b.c.) and other ringleaders of the slave-owning class as the "holiest sages" who were highly respected and displayed lofty virtue. he urged people to prostrate themselves before these ringleaders. denouncing the trash of confucius, liuhsia chih declared that slave-owning aristocrats were not "sages", but rascals who oppressed the people and would not let them live in peace. the social order under their regime was not paradise, but was an utterly irrational society in which the strong bullied the weak. liuhsia chih held that a society of high virtue was one in which "people raise their food and weave their clothing and do no harm to each other." he voiced the aspirations of the slaves to be quit of exploitation and oppression and achieve emancipation.

liuhsia chih showed his contempt for the power, position and extravagant life of a "duke" which confucius dangled before him as a bait. liuhsia chih described this parasitic way of living off other people's labour as thoroughly disgraceful. he predicted that rule by the slave-owning aristocracy would not last long, was bound to "perish in later times" and would come to no good end.

liuhsia chih's refutation of confucius' stand for a restoration of ancient ways and retrogression reflected the revolutionary rebel spirit of the oppressed slaves who feared neither "ancestors" nor "sages" and were determined to overthrow the old system. no matter what the reactionaries resorted to, deception or brutal suppression, they could never stop the advancing wheel of history. chairman mao has stated: "the chinese never submit to tyrannical rule but invariably use revolutionary means to overthrow or change it."

the confucian doctrine was a reactionary theory which took restoration of the rites of chou as its objective and "benevolence" as its core. it made "filial piety and brotherly duty" the essential elements of "benevolence", alleging that only a "filial son" could be a "loyal official" to safeguard the slave state. the confucian precept of "filial piety and brotherly duty" was aimed solely at upholding the hierarchy and patriarchal system of the slave-owning aristocracy which demanded that "the king be a king, ministers be ministers, fathers be fathers, and sons be sons". liuhsia chih, who had seen through the reactionary nature of the confucian doctrine, stated that, by producing the nonsense of filial piety and brotherly duty, confucius dreamed of becoming a rich duke and ruling the people. in liuhsia chih's eyes, those rascals exalted by confucius as "loyal officials" and "wise men" were all accomplices of emperors and kings in oppressing the labouring people and were faithful henchmen of noble overlords. their so-called virtuous deeds could only be a source of laughter for the people. "loyal officials" and "wise men" who died faithful to the slave-owners were no worthier than swine and dogs that ended up in a foul ditch.

taking the revolutionary stand of those rebelling against oppression by the slave-owners, liuhsia chih considered it entirely just for the slaves to rise in rebellion and wrest back from the hands of the slave-owning aristocrats the wealth the slaves had created. he vested such moral concepts as courage, righteousness, wisdom and benevolence with completely new interpretations. he defined courage as the fearlessness of death shown by the slaves in charging against the aristocrats, righteousness as bringing up the rear to cover the withdrawal of their troops, wisdom as

proficiency in sizing up the situation and seizing the opportune moments for battle, and benevolence as sharing trophies equally. this is a penetrating proof of the fact that, in class society, "morality has always been class morality; it has either justified the domination and the interests of the ruling class, or, ever since the oppressed class became powerful enough, it has represented its indignation against this domination and the future interests of the oppressed." (engels, "anti-duhring") the moral standards advanced by liuhsia chih represented the slaves' interests and their indignation against the slave-owners, whereas confucius' precept of "filial piety and brotherly duty" was an ideological weapon used by all reactionaries to uphold their reactionary rule. the working people regard it as an outright fallacy designed to fool the masses.

confucius, the socalled "born sage", was nothing but a political swindler. liuhsia chih pointed out that confucius was a "crafty hypocrite" who was cunning and sly and always mouthed fine words. confucius and his disciples cursed liuhsia chih as a "bandit chief" who "prefers gain to righteousness" and called him "bandit chih". liuhsia chih gave blow for blow and condemned confucius for uttering fine words to deceive people in order to gain fame and fortune. he pointed out that confucius was an out-and-out bandit who committed heinous crimes.

the reactionary ruling classes and the labouring people have entirely different views on whether confucius was a "sage" or a bandit chief, a "superior man" or a "crafty hypocrite". as the great revolutionary lu hsun put it: "it was those in authority who raised confucius up in china, making him the sage of those in authority or those anxious to be in authority, a sage having nothing to do with the common people."

liuhsia chih had a clear-cut stand in condemning confucius and dared to refute him by reasoning things out. confucius' scheme to lure liuhsia chih into surrendering failed utterly. liuhsia chih resolutely stated that he opposed all confucius said. confucius had to go.

many statesmen and ideologists in history opposed confucius. but rare is a person like liuhsia chih who condemned the slave system of exploitation and oppression and sharply criticized representatives of the slave-owning aristocrats, be they kings and emperors, "sages", "loyal officials" or "wise men".

many historians of the exploiting classes and the followers of confucius did their utmost to denounce liuhsia chih. they even negated the existence of

liuhsia chih and the fact that he condemned confucius, thus covering the crimes of confucius and distorting historical facts. available data, however, confirm liuhsia chih's being. he was mentioned in 16 articles of five works published in the pre-chin dynasty period (before 221 b.c.). historian szuma chien and materialist ideologist wang chung of the han dynasty (206-220 A.D.) recorded in their writings the revolutionary activities of liuhsia chih. historical records proved that liuhsia chih was a hero, combat-worthy and foreseeing. wherever he appeared, the slave-owning aristocrats had to flee, big aristocrats hid in walled cities and small ones behind their ramparts. the name of liuhsia chih was then synonymous with "rioting people", that is, the slave uprisings spreading far and wide then. when his name was invoked, the overlords trembled with fear.

the slave uprising led by liuhsia chih was a mighty attempt by the exploited classes in china to solve social contradictions through violent revolution. the slaves, the lowest in society, rose in rebellion, smashed the shackles imposed on them by the aristocrats, shook the economic foundation and superstructure of slavery and pushed history forward. all those in history who stood for change and progress gave a positive evaluation of the uprising led by liuhsia chih. hsun tzu, an early ideologist of the rising landlord class and forerunner of legalism, praised liuhsia chih for his skill in reasoning in debates and commented that he was admired by the people of the lowest social strata. some later progressive ideologists praised liuhsia chih as a wise leader of slave uprising.

lin piao accepted confucius' reactionary precept of "restrain oneself and return to the rites" and regarded it as the most important of all things in plotting a capitalist restoration. like confucius, lin piao was a reactionary who ran counter to the trend of history.

he attacked the dictatorship of the proletariat by taking over confucius' trash about "virtue", "benevolence and righteousness", "loyalty and forbearance", and trying to palm it off as historical materialism. he clamoured that "those who rely on virtue will thrive and those who rely on force will perish", and vilified the dictatorship of the proletariat as "tyrannical" and "dictatorial". he wanted us to carry out a "policy of benevolence" toward the overthrown landlords, rich peasants, counter-revolutionaries, bad elements and rightists and other monsters and demons. like confucius, he was a spokesman of reactionary classes on the point of extinction.

by following the reactionary trick that "want of patience

in small matters confounds big plan" played by confucius in his days, lin piao set up a clique for his reactionary purposes and engaged in plots and conspiracies. he never showed up without a copy of "quotations" in hand and never opened his mouth without shouting "long live". he urged himself to be "patient", waiting for an opportunity to carry out his big plot for undermining the dictatorship of the proletariat. for all his fine words, lin piao committed every evil. liuhsia chih condemned confucius as "a crafty hypocrite" "speaking false words and doing false deeds". two thousand years later lin piao was a crafty hypocrite just like confucius.

by invoking the spectre of confucius, the renegade and careerist lin piao plotted to usurp supreme power in the party and the state and to capitulate to soviet revisionist social-imperialism. he was an out-and-out traitor and a contemporary bandit chief. more than two thousand years ago, confucius met ignominious defeat in his criminal aim to restore slavery. and lin piao ended in complete disaster of his plot to restore capitalism. together with his plane, he crashed at undur khan, mongolia. all doughty warriors trying to hold back the wheel of history come to no good end exclamation

a political and ideological struggle to criticize lin piao and confucius is now developing in depth throughout china. standing in the van of the struggle are the worker-peasant-soldier masses who act as the main force. "the people, and the people alone, are the motive force in the making of world history." since the times when liuhsia chih denounced confucius, the working people have waged a long, unending struggle against the doctrines of confucius and mencius. the slaves under slavery and the peasants under feudalism did not represent the advanced mode of production, and they could not defeat the doctrines of confucius and mencius with scientific revolutionary theory because of the limitations of historical conditions. today, the working people of china under the leadership of the proletariat are the masters of the country, are in the van of the three great revolutionary movements -- class struggle, the struggle for production and scientific experiment -- and have marxism-leninism-mao tsetung thought as their weapon. so they are fully able to see the essence of reactionary confucianism and deal it telling blows.

Deep-going Criticism of Lin Piao and Confucius Stimulates Production of Peking Capital Iron and Steel Company

(NCNA-English Peking, April 24, 1974)

the peking capital iron and steel company continued to raise output in this year's first quarter on the basis of significant increases in the past few years. steel, pig iron and rolled steel output reached or surpassed the targets and total output value topped the same 1973 period. production of electric steel rose by 33 per cent, pig iron by nine per cent and rolled steel by 15 per cent.

since the beginning of this year, workers in over sixty plants and mines of this company have deepened the criticism of lin piao and confucius and this has pushed forward production. they have studied seriously directives on the movement from chairman mao and the party central committee, and raised their understanding of the significance of opposing and preventing revisionism and consolidating the dictatorship of the proletariat. conscious of being the main force in the movement, they criticized lin piao for attempting to restore capitalism by following confucius in trying to turn the wheel of history back.

the communist party committee of the company and the leadership of the plants and mines take the criticism of lin piao and confucius as a matter of first importance and are leading it. study classes to train forces for the movement have been run at all levels. 77 study classes have given theoretical training to some 23,300 workers.

the workers first concentrated on criticizing lin piao for copying the confucian precept "restrain oneself and return to the rites" in an attempt to restore capitalism, and exposed the ultra-right essence of his counter-revolutionary revisionist line. their hatred of capitalism and love for socialism have grown with the deepening criticism and their determination to produce more good quality iron and steel for socialist construction has become stronger. the unified leadership of the communist party, based on the policy of grasping revolution and promoting production, made all-round arrangements to ensure both the movement and production. the masses carry on criticism between work shifts and strive to increase production by going all out in working time. the steel plant scheduled a general overhaul for the first quarter. in the past this brought production to a halt. under the slogan "time means steel", the workers this year proposed to do the overhaul while production continued. the workers solved the problem of manpower by pledging "one will work like two to make more steel for the revolution." when veteran crane operator

li chin-to saw that the next shift was hard pressed, he volunteered to stay on and help. the leadership urged him to leave but he said: "it is worth while to work one more shift to make more steel". the machine repair shop planned to complete repairing a 100-ton travelling crane in 7 days. the workers doubled their efficiency and completed the job with good quality. liu hua, deputy secretary of the communist party committee of the company, led some sixty office functionaries in working in the converter workshop at the side of the workers to clean the converter for an overhaul, and finished the task in half the time set. veteran worker and communist party member li yu-hsiao of the sintering plant recalled at a criticism meeting the suffering of his family in the old society. the reactionaries had killed his brothers and his mother died of privation. he furiously condemned the evil old society for its cruel exploitation and oppression of the labouring people and lin piao's counter-revolutionary crime of plotting to bring back capitalism. li yu-hsiao expressed his determination to the party organization to do a better job in grasping revolution, promoting production as a counter-attack on lin piao's conspiratorial clique. when the sintering workshop was changing its installations, he volunteered to work where the temperature was highest and labour most strenuous, and stuck to the last. other workers took an active part in criticism of lin piao and confucius. they fulfilled the first quarter's quota of this year eight days ahead of schedule with an 11.4 per cent increase, and set an all-time high for their plant.

through the criticism of lin piao's idealist "theory of genius", idealist conception of history of "the highest are the wise and the lowest are the stupid" and the reactionary fallacy that "those who work with their minds govern, those who work with their hands are governed", cadres, workers and technicians saw more clearly the strength of the working class. leading cadres at all levels conscientiously implemented the party's mass line and went to the grass-roots levels to be with the workers in criticism and labour. as a result, the workers' confidence in the cadres grew.

since the beginning of this year, members of the party committee of the iron smelting plant laid before the workers the key problems in the first quarter's production plan for discussion. a realistic plan for increasing production and practising economy was worked out. members of the party committee went to the blast furnaces to work and study with the workers, giving prompt guidance. kuo chun-lin, vice-chairman of this plant's revolutionary committee, worked at the no. 4 blast furnace, and he examined and improved the charging system together with the workers. thanks to the joint efforts of cadres and workers, the iron smelting quota was completed four days ahead of schedule.

North China Peasant Women's Sports Team Criticizes Lin Piao, Confucius

(NCNA-English Taiyuan, April 24, 1974)

members of a peasant women's sports team in north china are active in the movement to criticize lin piao and confucius.

they criticize lin piao for trying to restore capitalism by preaching the confucian precept "restrain oneself and return to the rites" and to bind chinese women hand and foot by preaching the male chauvinism of confucius and mencius.

members of the "sea gull" sports team are peasant women of the peichuang production brigade in wanjung county of shansi province, a county known for its mass sports movement. founded in 1956, the "sea gull" team has produced many fine athletes who are equally good at collective farm work. currently, they are making both verbal and written criticism of lin piao and confucius.

liu hsien-ai, 18-year-old captain of the team, was born in a poor peasant family. she said at a meeting: "confucius spread the nonsense that 'women and inferior people are the most difficult to keep in the house'. his motive was to restore slavery. disciples of confucius and mencius later compiled a set of ritual conventions and precepts which kept the working women under oppression for 2,000 years. chairman mao and the communist party liberated us from misery. lin piao tried to restore capitalism by preaching the confucian precept 'restrain oneself and return to the rites'. he wanted to impose the shackles of feudal conventions on working women once again."

team members recalled how their team had grown through criticism of the fallacy spread by lin piao and company that women were backward and inferior.

pei ling-chu, a founder-member of the sports team and now chairman of the brigade women's committee, said: "we founded our sports training team 18 years ago in response to chairman mao's call 'promote physical culture and sports and build up the people's health'. our team has grown from the original 18 members to the present 290. under the guidance of the party organization, our sports team also serves as a mao tsetung thought propaganda team, a team of fighters against class enemies and a shock force in farm work. most of our team members have been admitted into the communist youth league and some into the communist party. some are leading cadres at various levels; others have joined the chinese people's liberation army. some 40 members of our team who

have moved to other places after their marriages are now production brigade cadres or team leaders, school teachers or medical workers. they are active in promoting sports in their villages. these examples give the lie to the slanders spread by lin piao and confucius against working women."

pei en-ling, co-captain of the "sea gull" team, said: "for 18 years, members of our team have fought the doctrines of confucius and mencius. we have taken an active part in class struggle and the struggle for production and scientific experiment. we work on water conservancy projects. we are in charge of breeding good seed and making bacterial fertilizer for our brigade. we have developed sericulture to increase our collective income. we play basketball and table tennis and go in for gymnastics and traditional chinese fencing. all this shows that we working women are an important force. lin piao and confucius spread the reactionary idea that men were superior and women inferior and treated women as slaves and dependents. their vain attempt was to trample upon the working women. this we will never tolerate."

MEMORIAL SERVICE FOR FU TSO-YI

Peking Memorial Service for Fu Tso-yi, Late Vice Chairman of CPPCC National Committee

(NCNA-English Peking, April 23, 1974)

fu tso-yi, vice-chairman of the fourth national committee of the chinese people's political consultative conference (c.p.p.c.c.), vice-chairman of the national defence council and deputy to the third national people's congress (n.p.c.), died of illness in peking on april 19, 1974, at the age of 79.

a memorial service was held this afternoon in the auditorium of the papaoshan cemetery for revolutionaries.

in the hall were a portrait of the late mr. fu tso-yi and the urn containing his ashes.

our great leader chairman mao sent a wreath. other party and state leaders tung pi-wu, soong ching ling, chu teh, chou en-lai, wang hung-wen, kang sheng, yeh chien-ying, chang chun-chiao, chiang ching, liu po-cheng, hsu hsiang-chien, nieh jung-chen and kuo mo-jo also sent wreaths. there were wreaths from the military commission of the central committee of the communist party of china, the n.p.c. standing committee, the state council, the c.p.p.c.c. national committee, the national defence council, the united front work department of the c.p.c. central committee, the ministry of water conservancy and power, the ministry of public health and the peking municipal revolutionary committee.

attending the memorial service were party and state leaders chou en-lai, wang hung-wen, yeh chien-ying, li hsien-nien, teng hsiao-ping, chen hsi-lien, wang tung-hsing, wu teh, hsu hsiang-chien, nieh jung-chen, li fu-chun, ngapo ngawang jigme and chou chien-jen and vice-chairmen of the c.p.p.c.c. national committee shen yen-ping and hsu teh-heng. they expressed cordial sympathy for liu yun-sheng, widow of the late mr. fu tso-yi, and their children including fu tung and fu heng.

the meeting was presided over by chou en-lai, vice-chairman of the central committee of the communist party of china, premier of the state council and chairman of the c.p.p.c.c. national committee. a memorial speech was delivered by yeh chien-ying, vice-chairman of the c.p.c. central committee, vice-chairman of the c.p.p.c.c. national committee and vice-chairman of the national defence council.

he said "we mourn for mr. fu tso-yi in deep grief.

"mr. fu tso-yi, a native of linyi county, shansi province, led his units in the resistance against japanese invasion along the great wall in 1933 and in suiyuan in 1936, and in the war of resistance in 1937 against the japanese imperialist aggression against china. in january 1949, mr. fu tso-yi revolted and came over with the units under his command, making important contributions to the peaceful liberation of peiping and suiyuan.

"after he came over and joined the revolution, mr. fu tso-yi served successively as delegate to the first plenary session of the chinese people's political consultative conference, member of the central people's government council, member and standing committee member of the first, the second and the third national committee of the c.p.p.c.c., deputy to the first and the second national people's congress, minister of water conservancy and minister of water conservancy and power."

"in the past twenty years and more, mr. fu tso-yi cherished a strong love for the chinese people's great leader chairman mao and the socialist motherland and supported the chinese communist party. he paid attention to studying marxism-leninism-mao tsetung thought and took an active part in socialist revolution and construction. he stood for the great proletarian cultural revolution and the struggle to criticize lin piao and confucius."

"in the past twenty years and more, mr. fu tso-yi was concerned with the unification of the motherland and with the compatriots and his friends in various circles in taiwan province. he longed for an earlier liberation of taiwan province and its return to the embrace of the motherland. mr. fu tso-yi dedicated himself to the struggle to liberate china's sacred territory taiwan province.

"mr. fu tso-yi has departed from us forever. we must turn our grief into strength, work and study hard. under the leadership of the party central committee headed by chairman mao and under the guidance of chairman mao's proletarian revolutionary line, we will unite and strive to carry through to the end the struggle to criticize lin piao and confucius, to build a prosperous and mighty socialist china, to oppose the aggressive schemes of imperialism and social-imperialism and to accomplish the sacred task of liberating taiwan and unifying the motherland."

attending the memorial meeting were:

leading members of departments concerned and the peking municipal revolutionary committee liao cheng-chih, wang chen, li ta, lo ching-chang, ting kuo-yu, liu yu-fa, li chin-teh, tung hsiao-peng, wu ching-tung, li meng-fu, hou chun-huai, chang wen-pi, chien cheng-ying, liu hsiang-ping, chien hsin-chung, wu chieh, lin li-yun, tsai hsiao, ma wen-po, wu teh-feng, kang ke-ching, chou jung-hsin and lu ying;

members of the n.p.c. standing committee teng chu-min, shih liang, chuang hsi-chuan, yen chi-tzu, wu yu-hsun, wu hsin-yu, mao yi-sheng, lin chiao-chih, lo shu-chang, hu tzu-ang, hu chueh-wen, hu yu-chih and hsieh fu-min;

members of the standing committee of the c.p.p.c.c. national committee yu shu-teh, wang yun-sheng, wang hsueh-ying, liu fei, chu yun-shan, sun hsiao-tsun, su tzu-heng, li kuo-wei, yang tung-chun, wu yen-yin, chang hsiao-chien, chen tzu-sheng, chen wei-chi, chou shih-kuan, chou pei-yuan, chao tsung-yu, jung yi-jen, yu ta-fu, chung hui-lan, wen chia-szu, hsu po-hsin, sa kung-liao, tung chi-wu and chu tu-nan;

members of the national defence council li ming-yang, cheng tung-kuo, hou ching-ju and chin yi-chih;

personages from various circles and friends of the late mr. fu tso-yi: chen li, hu tzu-ying, chang han-ying, liu chung-jung, wang ke-chun, chien chang-chao, yen hsin-min, huang ting-chen, tien fu-ta, li chun-ching, hsu meng-shan, chen yi-sung, hsieh ping-hsin, cheng szu-yuan, tu yu-ming, sung hsi-lien, li cheng, li chun-lung, liu yao-chang, ho szu-yuan, chao chun-mai, li ping-heng, wang pao-chen, an chun-shan, chiao shih-chai, huang hsiang, chou chia-pin, kuo yu-shou, sung wei-pin, chao ming-che, han chuan-hua, hung hsi-hou, kuo yi-ching, fu hsueh-wen, lo hsi-ou, shen hsing-yuan, kuo hsiu-yi, li teng-chiu, chih nan-ping, chao chung-chi, li chi-hsiang, ju tsung-jui, fan chen, yuan ching-tseng, wang fa-chih, wang chien-yeh, linghu li and tseng yu-hsin.

representatives of the cadres and masses of the departments concerned also attended.

when mr. fu tso-yi was seriously ill, premier chou en-lai went to see him at hospital.

yesterday afternoon, yeh chien-ying, nieh jung-chen, ngapo ngawang jigme, chou chien-jen, shen yen-ping, hsu teh-heng and friends of the late mr. fu tso-yi including tung chi-wu, went to the hospital to pay last respects to his remains.

PUMPING STATIONS

New Pumping Station for East China Province

(NCNA-English Nanking, April 23, 1974)

an electric pumping station equipped with 8 pumps with an intake of over 60 cubic metres per second has gone into operation in huaian, kiangsu province, east china. it will help improve irrigation, urban water supply and navigation in the lower reaches of the huai river, one of china's major waterways.

the new pumping station is the first of a series to be built under the huaian multi-purpose water control project and the fifth of its kind completed in the province since 1961. its water is supplied by another pumping station to the south at chiangtu on the bank of the yangtze river.

the new pumping station lifts the water 4.5 metres and sends it north for irrigation through the grand canal and the northern kiangsu trunk irrigation canal. during the flood season it will drain off excess water from more than 46,000 hectares of low-lying land and release it through the northern kiangsu trunk irrigation canal to the yellow sea.

construction of the new pumping station began in november 1972. workers, commune members, cadres and technicians taking part acted in accordance with the general line "go all out, aim high and achieve greater, faster, better and more economical results in building socialism". they displayed the revolutionary spirit of self-reliance and arduous struggle in overcoming difficulties and ensured the successful completion of the project.

in the movement to criticize lin piao and confucius, the builders listened to local commune members recalling how floods had ravaged the area before liberation. they

jointly criticized lin piao for attempting to restore capitalism by following the confucian precept "restrain oneself and return to the rites." the criticism encouraged the workers' socialist initiative and stepped up construction. a 20-kilometre-long 110,000-volts power transmission line was put up in just two months. the pumping station was put into use in mid-march, just in time for spring ploughing, instead of the second half of this year as planned.

TIBET

Maturing of Tibetan Cadres

(NCNA-English Lhasa, April 23, 1974)

"the party and chairman mao has turned me, a slave 15 years ago, into a leading cadre. i would still be a slave but for the party and chairman mao and the guidance of chairman mao's revolutionary line," said roedi, member of the tibet autonomous regional party committee and secretary of the nagchuka administrative regional party committee.

roedi was born in a poor herdsman's family in northern tibet. his elder brother was the slave of a herdowner, his younger brother starved to death and he went begging with his mother before liberation. he was dragged into a monastery to serve as a lama, in reality, a servant, at the age of ten. unable to bear the brutal oppression and persecution, he fled the monastery and suffered wherever he went, as tibet was then under serfdom. he begged a living for some time and then became a slave for a "living buddha". this "buddha" who chanted prayers with a rosary in hand, was more vicious than a wolf and treated roedi as an "animal that can speak". roedi fled many times but could not escape from the man-eating system. he said: "everything was in the hands of the estate-holders in the vicious old society and we poor people could find no way out. the reactionary estate-holders headed by dalai lama called old tibet a 'living paradise on earth'. it was a paradise for monsters and a hell for the labouring people."

the chinese people's liberation army liberated tibet in 1951. led by the party, the tibetan people put down the counter-revolutionary armed rebellion of the upper strata reactionary clique headed by dalai lama and carried out a democratic reform in 1959. the poor peasants, herdsmen and serfs became masters of the country.

roedi was 20 years old then. he made up his mind to follow the party in making revolution. he and other emancipated serfs took an active part in the

democratic reform and the struggle to build up a socialist new tibet.

he was sent to study in peking and later became a leading cadre of a party organization. he said: "the 'living buddhas', herdowners and other estate-holders as well as lin piao and confucius harped on the same tune, and preached that 'slaves are destined to suffer.' our suffering was not our 'destiny' but the result of oppression and exploitation by the three kinds of estate-holders. our present happiness was won through our struggle under the leadership of chairman mao to destroy serfdom."

roedi returned from peking in 1962 and worked in the nagchuka region. with profound proletarian feelings, he studied works by marx, engels, lenin and stalin and chairman mao's works hard. he followed chairman mao's teaching "only socialism can save china", and made up his mind to take the socialist road along with the other emancipated peasants, herdsmen and serfs.

a work group that included roedi went to a township in anling county in 1964 to gain the experience in running a people's commune. there, he told the local people the advantages of the collective economy, and led them in developing farm production and animal husbandry by hard struggle, thus laying the material base for establishing people's communes in the nagchuka administrative region. the first people's commune was set up in the county in 1967.

"people's communes have already been set up in more than 70 per cent of the townships in our administrative region," he said. "with the collective economy consolidated and developed, the total number of animals at present is double the figure on the eve of the democratic reform and the living standards of the people have improved remarkably. the red flag people's commune of nagchuka county kept to the socialist road and worked hard to develop animal husbandry. it has become an advanced unit of the tibet autonomous region in learning from tachai, national pace-setter in agriculture."

tempered in the great proletarian cultural revolution, roedi raised his consciousness of the struggle between the two lines and work skills. he was elected a member of the party committee of the tibet autonomous region in 1971 and secretary of the party committee of the nagchuka administrative region the following year.

he retains the fine qualities of the working people and bears in mind the party's basic line for the historical period of socialism. he serves the peasants

and herdsmen whole-heartedly. he has gone to every part of the administrative region in the past few years and has close contacts with commune members. the local people respect him and approve of his work.

recalling how tibet won victories in the revolution and he himself matured, roedi said: "i am only one of thousands of tibetan cadres in the new socialist tibet who come from the poor peasants and herdsmen. tibetan cadres account for more than 90 per cent of the members of the leading bodies at various levels in nagchuka county and half of the eleven-members on the standing committee of the county party committee are tibetans. this is a great victory for chairman mao's revolutionary line and for the party's national policy. the communist party and chairman mao have given us a new life."

roedi is now taking part in the struggle to criticize lin piao and confucius, and pledges to carry the struggle with the emancipated peasants and herdsmen through to the end. he said: "lin piao, dalai and all other class enemies dream of restoration, but we will never allow the old man-eating system to come back again. new socialist china is fine exclamation"

****
* FOREIGN RELATIONS *
****

CHINA AND ALBANIA

Vice Premier Li Hsien-nien Meets Delegation of Albanian Ministry of Construction

(NCNA-English Peking, April 23, 1974)

chinese vice-premier of the state council li hsien-nien met and had a cordial and friendly talk here this morning with the delegation of the albanian ministry of construction led by minister rahman hanku.

the albanian ambassador to china behar shtylla was present on the occasion.

also present were chinese minister chang wen-pi and vice-minister chien cheng-ying of water conservancy and power.

CHINA AND AUSTRIA

Chinese Historical Relics Exhibition Closes in Vienna

(NCNA-English Vienna, April 22, 1974)

"the exhibition of historical relics of the people's republic of china" closed here yesterday after two-month display.

since its opening on february 21, more than 240,000 people have visited the exhibition.

austrian president franz jonas presided over the opening ceremony and visited the exhibition. also present on the occasion were: chancellor bruno kreisky, third president of the national council otto probst, foreign minister rudolf kirchschlaeger, president of the federal economic chamber rudolf sallinger and chairman of the austrian research institute on china bruno pittermann.

when the exhibition admitted the 200,000th visitor on april 17, mrs. hertha firnberg, minister of science and research, and chinese ambassador to austria wang yueh-yi received in the exhibition hall 80 girl students of a middle school in vienna, and presented them with souvenirs.

there were more visitors than usual in the last few days of the exhibition, averagely 9,000 a day. many of them came from other parts of the country or neighbouring countries.

the exhibition, scheduled to close on april 20, was extended for one more day at the request of the austrian side.

CHINA AND CAMBODIA

Samdech and Madame Sihanouk Arrive in Peking from Pyongyang

(NCNA-English Peking, April 23, 1974)

samdech norodom sihanouk, head of state and chairman of the national united front of cambodia, and madame sihanouk arrived in peking from pyongyang by special train this afternoon after a friendly visit to the democratic people's republic of korea.

they were greeted at the railway station by samdech penn nouth, chairman of the political bureau of the n.u.f.c. central committee and prime minister of the royal government of national union of cambodia, and madame penn nouth, officials of the royal government of national union of cambodia and members of the royal family.

present were chinese premier chou en-lai, vice-foreign minister han nien-lung and his wife wang chen, and vice-minister of communications kuo lu.

korean ambassador to china hyun jun keuk and his wife were also present.

chinese ambassador to cambodia kang mao-chao and his wife yang ling, who had gone to pyongyang to welcome samdech and madame sihanouk, arrived here by the same train.

CHINA AND GABON

Gabonese President Receives Chinese Government Representative

(NCNA-English Peking, April 23, 1974)

albert-bernard bongo, president of the republic of gabon, received wang peng, representative of the government of the people's republic of china and ambassador to mauritania, at the presidency in libreville on april 19, according to a report from the gabonese capital.

president bongo had a friendly conversation with the chinese government representative.

ambassador wang peng arrived in libreville on april 16 for a friendly visit on the invitation of the gabonese government. d'okwatseque, gabonese minister of state at the presidency of the republic in charge of foreign affairs and cooperation, received him on april 18.

ambassador wang peng left libreville on april 21.

CHINA AND HUNGARY

Hungarian Electrical Equipment and Instrumentation Exhibition Closes in Peking

(NCNA-English Peking, April 23, 1974)

the hungarian electrical equipment and instrumentation exhibition closed here today.

since its opening on april 15, the exhibition drew large crowds everyday. among them were wang yao-ting, chairman of the china council for the promotion of international trade, and leading members of departments concerned, including wang pin.

during their sojourn in peking, the guests on the hungarian exhibition group visited industrial and agricultural establishments and places of historical interest and attended cultural shows. some of them made a trip to kwangchow to view china's 1974 spring export commodities fair there.

CHINA AND INDOCHINA

Jen-min Jih-pao Editorial Hails Anniversary of Indochinese Peoples Summit Conference

(NCNA-English Peking, April 24, 1974)

"the people's daily" today carried an editorial entitled "fight in unity, advance in triumph -- acclaiming the fourth anniversary of the summit conference of the indochinese peoples". the editorial reads:

today marks the fourth anniversary of the summit conference of the indochinese peoples. with great joy, the chinese people warmly celebrate this great day of tremendous historic significance and pay high respects to the fraternal people of the three indochinese countries.

the summit conference of the indochinese peoples was held at a crucial moment four years ago when the united states was intensifying its war of aggression in indochina. holding high the radiant banner of resisting u.s. aggression and saving the countries, the conference called on the three indochinese peoples to close their ranks and put up a heroic fight in defence of their respective sacred national rights. the conference, at which the resolve of the indochinese peoples to fight in unity was shown fully, brought their just struggle against u.s. aggression and for national salvation to a new stage and made a positive contribution to the anti-imperialist struggle waged by all peoples of the world.

inspired by the spirit of the joint declaration of the summit conference of the indochinese peoples, the people of viet nam, laos and cambodia have in the past four years supported one another and promoted the victorious development of the revolutionary cause of the indochinese peoples. with the signing of the paris agreement, the united states had to pull out its armed forces from viet nam and end its war of aggression against the country. the vietnamese people attained a major victory in their struggle for the realization of their national aspirations and fundamental national rights. in laos, the conclusion of the vientiane agreement and the establishment of the provisional national union government and the national coalition political council have created favourable conditions for the settlement by the lao people of their own problems without any outside interference. in cambodia, the patriotic forces, at the call of samdech norodom sihanouk, head of state, in his five-point declaration of march 23, are advancing triumphantly in their struggle to combat the treacherous lon nol clique, the people's national liberation armed forces are growing in strength rapidly in the course of fight, the liberated zone is being

expanded and consolidated and the prestige of the royal government of national union rising.

the great victories of the indochinese peoples in their struggle against u.s. aggression and for national salvation eloquently prove that a just cause is invincible. it is the people of all countries daring to fight and good at struggle who are really powerful, not the imperialists who are strong only in appearance. so long as they remain united and persevere in struggle, the people of a small country can certainly defeat the aggression by a big country. the heroic struggle and brilliant victories of the indochinese peoples have set an example of fighting in unity for the people of the third world.

at present, the world situation continues to develop in a direction favourable to the peoples. countries want independence, nations want liberation and people want revolution -- this is the surging historical trend. an inspiring, important turn has taken place in the situation of indochina. naturally, the indochinese peoples are still confronted with arduous tasks, and there will still be twists and turns in their road of struggle. with u.s. backing, the saigon administration has been incessantly violating and sabotaging the paris agreement, intensifying its war acts against the south vietnamese people, conducting nibbling operations against areas under the control of the provisional revolutionary government of the republic of south viet nam, and thus maintaining the tension in south viet nam. the vientiane ultra-rightists are continuing to obstruct the strict implementation of the vientiane agreement. in cambodia, the united states continues to help the lon nol traitorous clique in an attempt to maintain this tottering puppet regime. but all this cannot prevent the indochinese peoples from advancing in victory. we are convinced that final victory certainly belongs to the three indochinese peoples fighting in unity.

the chinese and the three indochinese peoples are close comrades-in-arms and brothers. we are of one family. in the protracted anti-imperialist struggle, the chinese and the three indochinese peoples have always supported and encouraged each other, and have forged a profound militant friendship. in the days to come, the chinese people will, as always, stand by the three indochinese peoples and resolutely support their just struggle till complete victory.

CHINA AND JAPAN

Hideji Kawasaki Gives Farewell Banquet in Peking

(NCNA-English Peking, April 23, 1974)

hideji kawasaki, former diet member of the liberal democratic party of japan and chairman of the japan exchange association of world youth and juniors, gave a farewell banquet here this evening.

among those present at the banquet were liao cheng-chih, president, and chang hsiang-shan, vice-president, of the china-japan friendship association, and leading members of organizations concerned liu hsi-wen, lin li-yun, sun ping-hua and wang hsiao-yun.

toasting, hideji kawasaki said that discussions were held during his current visit on strengthening the exchanges between the youth of japan and china and had achieved their goal in the main. "it is gratifying that during my sojourn in china the two governments of japan and china reached and signed the japan-china air transport agreement, solving the long pending issue. as a citizen of japan, i am overjoyed at it," he added.

in reply, liao cheng-chih described the signing of the china-japan air transport agreement as a result of the joint efforts by the two governments of china and japan. it conformed to the common desire of the chinese and japanese peoples. no reactionary force on earth could halt this historical trend for china-japan friendship. he expressed the hope that mr. hideji kawasaki would take advantage of the excellent situation to overcome all obstacles and continue to work for the great cause of china-japan friendship.

diplomatic officials of the japanese embassy in china were present at the banquet.

hideji kawasaki and his party will leave here tomorrow to visit kwangchow before going home.

Liao Cheng-chih Meets Japanese Friends

(NCNA-English Peking, April 22, 1974)

liao cheng-chih, president of the china-japan friendship association, met and had a cordial and friendly conversation today with members of the self-government friendship delegation of fukushima city, japan, with tatsuya sato as its leader and koichi yamada as its deputy leader.

leading members of departments concerned chu tu-nan and yueh tai-heng were present.

the japanese friends were honoured at a luncheon given by the china international travel service.

the japanese delegation arrived in peking on april 20 after touring shanghai and nanking. it will leave here tomorrow for home via kwangchow.

Osaka "Japan-China Friendship Ship" Delegation Arrives in Tientsin

(NCNA-English Tientsin, April 23, 1974)

the 394-member osaka "japan-china friendship ship" delegation, bringing the friendly sentiments of the people of osaka, arrived in tientsin from shanghai this morning to a warm welcome by the tientsin people.

red flags fluttered over the tientsin new harbour. huge streamers inscribed with "long live the friendship between the peoples of china and japan exclamation" and "warm welcome to the osaka 'japan-china friendship ship' delegation exclamation" trailed from a 150-metre-high gantry crane. hundreds of young people, in their holiday best, sang and danced. they waved bouquets and cheered "welcome exclamation welcome exclamation" the japanese friends on the deck shouted in unison in chinese: "greetings to you, greetings to you exclamation" the wharf was filled with a warm atmosphere of china-japan friendship. greeting the japanese friends on the dock were wang chen-tang, secretary-general of the tientsin municipal revolutionary committee, and leading members of departments concerned including yang chung-shan, su min, pa mu-lan, lin chi-yu and chen hsiang-wen.

later, wu tai, first vice-chairman, and wang chen-tang, secretary-general, of the tientsin municipal revolutionary committee, met and had a friendly conversation with sakae kishi, leader of the osaka "japan-china friendship ship" delegation and vice-governor of osaka fu, deputy leaders shozo fukumoto, josei hase and zenichi yasui and adviser reizo amemiya and other japanese friends.

the japanese friends visited factories, hospitals, schools, neighbourhood communities, stores and kindergartens in the afternoon. when a group of japanese guests came to the tientsin no.1 carpet weaving mill, they received a warm welcome at the gates. the japanese friends showed great interest in going over the production procedure. they posed for photos in front of colourful carpets. "the beautiful carpets are an expression of the friendly sentiments between the chinese and japanese peoples,"

a japanese friend said in chinese. another added: "chinese workers, keeping to the principle of self-reliance and hard struggle, have shown great enthusiasm for production and achieved outstanding successes. back home, i will convey to the people of osaka the spirit of the chinese workers so that the people of japan and china will understand each other better and keep their friendship alive from generation to generation."

at tientsin university, the japanese friends were warmly welcomed by the worker-peasant-soldier students and teachers. they inspected the university's laboratories and factories, and had discussions with teachers and students. the visitors were told about the achievements made by the university in combining teaching with practice and in running factories. chinese students and kindergarten kids presented a number of song and dance items for the japanese friends.

the tientsin municipal revolutionary committee hosted a reception in honour of the japanese delegation this evening. wu tai and sakae kishi said at the reception that both the chinese and japanese peoples are great peoples and that it is the common desire of the two peoples to live in friendship from generation to generation. they pledged to work jointly for the furtherance of the friendship between the chinese and japanese peoples on the basis of the china-japan joint statement. the reception was followed by a performance presented by the tientsin song and dance ensemble.

Japanese Public Figures Hail Japan-China Air Transport Agreement

(NCNA-English Tokyo, April 22, 1974)

more japanese public figures have made statements welcoming the signing of the japan-china air transport agreement.

kanji kawasaki, director of the international affairs bureau of the socialist party, said that the agreement is "an achievement of the japanese and chinese people" and the socialist party expressed heartfelt welcome to it.

constant attempts at obstruction to the signing of the agreement by the taiwan lobby in the liberal democratic party not only runs counter to the principles and spirit of the japan-china joint statement but is also a provocation showing its intention to embark on the road of militarism, he said.

kawasaki said that the japanese government should fully respect the principles and spirit of the sino-japanese

joint statement in future, expedite the signing of pending business agreements and make great efforts to conclude a japan-china peace and friendship treaty.

tomitaro kaneda, chairman of the all-dock workers' union, said that the japanese working class rejoices over the signing of the air transport agreement and looks forward to the early opening of the air traffic.

kaneda said that the tanaka cabinet had signed the japan-china air transport agreement on the basis of the spirit of the japan-china joint statement and after surmounting many difficulties. this should be acclaimed. he pointed out that there is a handful of persons in japan who oppose this agreement, but this will prove of no avail.

the signing of the air transport agreement will further strengthen the unity and friendship of the workers of the two countries, he said.

teiji hagiwara, managing director of japan international trade promotion association, said that the signing of the agreement is of great importance because it will not only strengthen the friendly relations between the japanese and chinese people, but will also have good influence over other countries.

he said that japanese businessmen and the japanese people support the government in signing the agreement on the basis of the spirit of the japan-china joint statement and firmly oppose any attempted sabotage by a handful of trouble-makers.

NPC Vice Chairman Chou Chien-jen Meets Nikkyo Niwano and Party

(NCNA-English Peking, April 24, 1974)

chou chien-jen, vice-chairman of the standing committee of the chinese national people's congress, here this afternoon met and had a friendly conversation with nikkyo niwano, president of the rissho koseikai of japan and his party.

present on the occasion were takemura shintaro, secretary of mr. nikkyo niwano, and nezu masuo, head of the publication department of the rissho koseikai.

also present were chao pu-chu, leading member of the buddhist association of china, and leading members of organizations concerned chou shu-tao, wang yun-sheng, sun ping-hua and kao shan.

Liao Cheng-chih Meets Japanese Friends on Osaka "Japan-China Friendship Ship" Delegation

(NCNA-English Peking, April 24, 1974)

liao cheng-chih, president of the china-japan friendship association, this afternoon met and had a friendly conversation with sakae kishi, leader of the osaka "japan-china friendship ship" delegation and vice-governor of osaka fu, shozo fukumoto, deputy leader, and reizo amemiya, adviser, of the delegation.

present at the meeting were also yuzo iseki, shoji shindo, fujio nobuhara, kazuo ohashi, nanao hagimura and kunio ikoma.

sun ping-hua, secretary-general of the china-japan friendship association, was on hand.

this afternoon, the japanese friends also called on yang kung-su, a leading member of the china travel and tourism administrative bureau, yueh tai-heng, a leading member of the china international travel service, and chang kung-chen, general manager of the head office of the china ocean shipping agency.

the more than 390 japanese friends on the delegation including leader sakae kishi and deputy leaders shozo fukumoto and josei hase, arrived in peking from tientsin by special train this morning. they toured the great wall and the palace museum. they returned to tientsin this evening.

Tokyo Rally Warmly Celebrates Japan-China Air Transport Agreement

(NCNA-English Tokyo, April 24, 1974)

japanese public figures held a rally here yesterday afternoon to warmly celebrate the signing of the japan-china air transport agreement and to strongly demand approval by the current diet session.

the rally was sponsored by the headquarters of the japan-china friendship association (orthodox).

speaking at the rally, hisao kuroda, chairman of the headquarters of the japan-china friendship association (orthodox), said, "the signing of the japan-china air transport agreement has the support of the absolute majority of the japanese people. we shall strive for its early approval by the diet."

he strongly denounced a handful of the "seirankai (blue storm society)" and so-called "japan-china dietmen's association" rightists for trying to prevent the diet from approving the

agreement, advocating the revival of militarism and scheming to bring about fascism.

kuroda stressed that it is very important to link japan and china with firm, peaceful and friendly ties in accordance with the spirit of the japan-china joint statement. "we must strive for the early conclusion of a japan-china peace and friendship treaty," he said.

referring to the asian situation, he said that the japanese people not only have to fight for the abolition of the japan-u.s. "security treaty" and against the revival of japanese militarism; they must also fight against the "asian collective security system" proposed by the soviet union.

noboru yagi, director of the education and propaganda bureau of the japan socialist party, ichiro watanabe, chairman of the foreign affairs committee of the komei party, kosaku wada, chairman of the tokyo association of the democratic socialist party, and noboru watanabe, representative of the central committee of the communist party of japan (left), also spoke at the rally.

other speakers included hosei yoshida, member of the house of representatives, ekei sugahara, vice-chairman of the forum of japanese religious believers friendly to china, kii nakamura, vice-chairman of the housewives' association, tokumatsu sakamoto, director general of the japan committee for afro-asian people's solidarity, shigeru fujita, chairman of the liaison council for repatriates from china (orthodox), harumasa seki, chairman of the aomori prefectural headquarters of the japan-china friendship association (orthodox), and kazutsura kawase, vice-chairman of the japan association for the promotion of international trade.

a resolution adopted at the rally says, "we rejoice at the signing of the air transport agreement by the representatives of the two governments."

following the signing of the agreement, the resolution points out, the reactionaries at home and abroad are frenziedly attempting to sabotage the agreement in a desperate struggle to prevent the current diet session from approving it.

the resolution stresses that "the japan-china air transport agreement has been signed in accordance with the japan-china joint statement", and that "the opposition of the reactionaries at home and abroad to the agreement is opposition to the japan-china joint statement."

it says, "we indignantly denounce their sabotage. together with the people throughout the country, we support the signing of the agreement and demand its early approval."

the resolution says in conclusion, "we welcome the early opening of regular flights between the two countries so that the friendly contacts between the two peoples may be strengthened. we are resolved to fight for a friendship that will last between the people of japan and china from generation to generation."

CHINA AND MEXICO

Vice President of Chinese Academy of Sciences Meets Mexican Guests

(NCNA-English Peking, April 23, 1974)

wu yu-hsun, vice-president of the chinese academy of sciences, this morning met and had a cordial and friendly conversation with rodolfo moreno galvez, head of the cereals department of the mexican national institute of agricultural investigations, and agronomist faustino hernandez herrera.

the mexican friends arrived here on april 16 for a friendly visit to china and academic exchanges. while in peking, they were guests of honour at a banquet given by yueh chih-chien, acting secretary-general of the chinese academy of sciences. they visited scientific, educational, industrial, agricultural and historical sites. they also compared notes with their chinese counterparts on seed cultivation, disease control, cross-breeding and other topics relating to wheat growing.

the guests left here today to tour other parts of china before going home.

Chinese Table Tennis Team Leaves Mexico for Home

(NCNA-English Mexico City, April 23, 1974)

the chinese table tennis team led by kuan hui-kuang and his deputy shen yun-ao left here for home today after a friendly visit to mexico.

it was seen off at the airport by jose garcia cervantes, president of the mexican sports confederation, leaders of other sports organizations, sportsmen and mexican friends. also present was chinese ambassador to mexico yao kuang.

the chinese team visited mexico city and the capitals of four mexican states. it played six friendly matches with the mexican team and eight exhibition matches for the mexican people. it received cordial hospitality from the mexican authorities and sports organizations and a warm welcome from the people in these localities.

during its stay in mexico, the chinese team called on the mexican sports confederation, the mexico-china friendship association and the mexican society of friends of people's china. the mexican sports confederation gave a banquet in honour of the visiting team.

chinese ambassador yao kuang gave a farewell reception for the team on april 20.

the chinese team arrived here on april 5 after taking part in the first "president lakas" international table tennis invitational tournament in panama city and paying a friendly visit to panama and costa rica.

CHINA AND PAKISTAN

Leading Member of Chinese Athletic Association Issues Statement

(NCNA-English Peking, April 23, 1974)

a leading member of the athletic association of the people's republic of china, in an interview with hsinhua today, expressed resolute support for the solemn and just stand taken by pakistan in upholding principles and opposing the arrogant interference and unreasonable threats by the international amateur athletic federation.

he said: chinese sportsmen's participation in the 15th pakistan national games on invitation was part of the normal sports exchanges between friendly countries. just as abdul hafeez pirzada, minister of education and president of the sports board of pakistan, put it: "this is a matter

which is within the territorial jurisdiction sovereignty of pakistan." manipulated by a tiny handful of people, however, the international amateur athletic federation vainly attempted to forestall it by means of intimidation. the people and sportsmen of china are greatly indignant at this arrogant attitude in meddling wantonly in the internal affairs of a sovereign state.

the leading member pointed out: over a long period of time, a few of the leaders of the international amateur athletic federation time and again unreasonably blocked friendly contacts among sportsmen of various countries of asia and the world. last year, the council of the asian games federation confirmed china's legitimate status and expelled the chiang kai-shek clique. in this circumstance, the international amateur athletic federation should have corrected its mistakes in compliance with the historical trend. nevertheless, they went on conniving at the chiang kai-shek clique's illegitimate usurpation of china's seat in the international amateur athletic federation and, in disregard of reality, went so far as to continue issuing orders to asian peoples and sportsmen and laying obstacles to friendly contests among sportsmen of various asian countries. pakistan's just stand on opposing foreign interference, fearing no threats and upholding principles and minister pirzada's solemn refutation to the international amateur athletic federation represented the just voice of the pakistan people and sportsmen and expressed the common desire of the people and sportsmen of various asian countries.

as is known to all, there is only one china in the world, namely, the people's republic of china. taiwan is a province of china. the chinese people and sportsmen oppose the manoeuvre by any international sports organization to create "two chinas" or "one china, one taiwan". in the international amateur athletic federation, only the athletic association of the people's republic of china has the right to represent the whole of china. the absurd state of affairs in which the chiang kai-shek clique illegally usurps the seat of china must be corrected.

the leading member pointed out in conclusion: the people and sportsmen of various countries in asia and the whole world now strongly demand to enter into friendly exchanges with the chinese people and this has become an irresistible historical trend. any conduct which runs against the trend of history is bound to fail. the chinese people highly evaluate the principled stand of pakistan for safeguarding its sovereignty and opposing outside intervention, and believe that in this just struggle the solemn stand of pakistan will surely win wide sympathy and support.

CHINA AND YEMEN (YAR)

Arab Yemen Health Delegation Leaves Shanghai for Shenyang

(NCNA-English Shanghai, April 23, 1974)

the public health delegation from the yemen arab republic led by mohamed k. al-aghbari, adviser to prime minister hassan maky, left here for shenyang by air this morning.

the guests arrived in shanghai on april 19 in the company of hsueh kung-cho, director of the foreign affairs bureau of the chinese ministry of public health. here, they viewed a medical apparatus factory, a pharmaceutical house, a parasitic diseases research institute, an anti-epidemic station and a hospital. they made wide, friendly contacts with shanghai medical workers. the delegation also visited the shanghai industrial exhibition, a people's commune and a children's palace, where they were warmly received.

yesterday evening, vice-chairman of the shanghai municipal revolutionary committee wang yi-ping gave a banquet for the visitors. present were lo yi, a standing committee member of the revolutionary committee, and tsao yin-kun, vice-chairman of the revolutionary committee of the shanghai public health bureau. in a warm and friendly atmosphere, vice-chairman wang yi-ping and delegation leader al-aghbari expressed the hope that the friendship between the people and medical workers of the two countries would be constantly consolidated and developed.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

May 7, 1974 No. 5608

****
* NATIONAL *
****

CRITICISM OF SHANSI OPERA "SAN SHANG T'AO FENG"

Advance Triumphantly Along Chairman Mao's Revolutionary Line

- resolutely repel the evil wind to reverse the verdict whipped up by "San Shang T'ao Feng"

by

the Party branch of the Tachai production brigade

(Peking Kuang-ming Jih-pao, April 26, 1974)

The release of the big poisonous weed "San Shang T'ao Feng" is the reflection of the struggles between the two classes and the two lines. Its deadly design is to negate the great proletarian cultural revolution, oppose Chairman Mao's proletarian revolutionary line and reverse the verdict on Liu Shao-ch'i's counter-revolutionary revisionist line, in a vain attempt to restore capitalism.

Notwithstanding the careful planning and disguise of "San Shang T'ao Feng" by its concocters and supporters, we poor and lower-middle peasants at Tachai can at a glance see through the vicious intention of this black play which is for opposing the Party's basic line, and smearing and attacking the general line, the great leap forward and the people's commune. In particular, as viewed against the concocters' deliberate alteration of the background of the story in the black play from the original 1965 to 1959--that is the year of the "first spring of the people's communes, with thousands of horses galloping forward" emphasized in the first act--its criminal aim is all the more obvious.

We see that after the concocters have created with an ulterior object in view the situation of the "great leap forward," what appears on the stage is

only a sick horse. In addition, it is said that this horse is suffering from "brain disease" and cannot be made to gallop. Later, after hard riding for a while, this sick horse eventually dies through fatigue. This is a flagrant use of the play to attack and smear the general line, the great leap forward and the people's commune. This clumpsy trick of the concocters is the same as the counter-revolutionary clamor of Liu Shao-ch'i, Lin Piao and company, who attacked the great leap forward as "excessive," "too violent" and "delirious."

However smears and attacks are of no avail. Actual life has fully shown that it is precisely the three red banners that triumphantly lead the socialist revolution and construction in our country forward. Like the people in the whole country, the poor and lower-middle peasants at Tachai have scored tremendous achievements under the guidance of the three red banners. This cannot be wiped out by anyone.

The general line of building socialism in China personally charted by our great leader Chairman Mao is to build socialism by going all out and aiming high to achieve greater, faster, better and more economical results. Under the radiance of the general line, we of the Tachai Party branch have triumphantly led the broad masses of poor and lower-middle peasants and commune members forward along Chairman Mao's revolutionary line. Full of revolutionary heroism, we rely on our own efforts, brave arduous struggles, fight against heaven and earth and work vigorously and quickly to build the socialist new countryside. In the first year of the people's communes, the per-mow grain yield at our production brigade amounted to 540 catties, which surpassed the "Program" and exceeded the "Yellow River" level. This ironclad fact is a sharp blow to the malicious attacks launched by Liu Shao-ch'i, Lin Piao and company against the three red banners! It is precisely the general line which has accelerated the revolutionary pace of Tachai and the great leap forward which has enabled Tachai to rapidly change its poverty-stricken and backward outlook.

"The people's commune is good." These dazzling words have revealed the inexhaustible vitality of Tachai in its struggle to change heaven and earth. In 1963, Tachai encountered an extraordinarily serious flood disaster. In the struggle to overcome the disaster, a handful of class enemies thought that the time was ripe, they went to the battle stripped to the waist, vigorously advocated the counter-revolutionary "theory that only productive forces count" and incited the commune members to take the capitalist road. At that time, Comrade Ch'en Yung-kuei (陈永贵) led the poor and lower-middle peasants in our production brigade in upholding the Party's basic line and fighting against heaven and earth and the class enemies, thus greatly strengthening the determination of the revolutionary people and dampening the arrogance of the class enemies. Really, when you look up the hill, you see the hill clothed in bright green; when you look at the village, a new scene is seen everywhere.

During the socialist education movement in China's countryside in 1964, Liu Shao-ch'i pushed a bourgeois reactionary line which pretended to promote the "four-cleanups" but was actually for restoration. Liu Shao-ch'i's followers went to Tachai in a vain attempt to bring pressure on Tachai with

the "T'aoyüan experience." However, our poor and lower-middle peasants in Tachai closely followed Chairman Mao's revolutionary line and waged a tit-for-tat struggle against them. We offered stiff resistance, fought hard and worked vigorously, and the per-mow grain yield after autumn surpassed the "Yangtze River" level. It was precisely in that year that Chairman Mao issued the great call, "In agriculture, learn from Tachai." This gave us tremendous support and encouragement and sharpened further the eyes of the poor and lower-middle peasants at Tachai. We showed greater enthusiasm for self-reliance, exhibited greater determination in building socialism, and raised higher the revolutionary red banners of the general line, the great leap forward and the people's commune.

Since the great proletarian cultural revolution, we have resolutely implemented Chairman Mao's revolutionary line, repeatedly repelled the evil wind of Liu Shao-ch'i's counter-revolutionary revisionist line, grasped revolution to promote production, and raised the per-mow grain yield beyond the thousand catties mark. After the movement to criticize Lin Piao and rectify the style of work in 1972 and 1973, our poor and lower-middle peasants of Tachai have heightened further our awareness of the two-line struggle and worked with greater revolutionary vigor. By working with unprecedented vigor and speed, we have conquered the serious drought unknown before and brought in extraordinarily bumper harvests. Can this be smeared by curses and slanders?

In order to reverse the verdict on Liu Shao-ch'i, "San Shang T'ao Feng" launches counter-attacks to settle accounts in the reverse, in a vain attempt to turn back the wheel of history. In the poisonous weed, the concocters vigorously peddle the counter-revolutionary revisionist contrabands of Liu Shao-ch'i and Lin Piao, energetically publicize Liu Shao-ch'i and company's "theory that only productive forces count" and adopt a thousand and one ways to negate the superiority of the socialist style, and oppose the continuation of the revolution under the dictatorship of the proletariat. Look, the concocters use the big red horse--which is the "magic weapon to save the world" brought out by Lao Liu, the representative of capitalism--to symbolize Liu Shao-ch'i's counter-revolutionary revisionist line and vigorously praise it. Isn't this precisely a shameless eulogy of Liu Shao-ch'i's counter-revolutionary political line? This is because Wang Kuang-mei had given a big red horse to T'aoyüan in that year. From this, we can see how eager and vicious the concocters of "San Shang T'ao Feng" are in their vain attempt to restore capitalism in China.

Today, at a time great victories have been won in the great proletarian cultural revolution and the people in the whole country are carrying out an in-depth movement to criticize Confucius and Lin Piao, we must resolutely repel the evil wind to reverse the verdict whipped up by "San Shang T'ao Feng" and carry through to the end the revolution in the ideological sphere. We absolutely must not be lethargic and careless, and treat things lightly, but must take the Party's basic line as the key link to oppose restoration and retrogression and stand resolutely for revolution and struggle. We must seriously study the works by Marx, Lenin and Chairman Mao, raise high the great red banners of the general line, the great leap forward and the people's communes, and advance triumphantly along Chairman Mao's revolutionary line!

* * *

Raise the Tachai Banner and Take the Revolutionary Road

by

the spare-time literary and art propaganda team
of the Tachai production brigade

(Peking Kuang-ming Jih-pao, April 26, 1974)

"San Shang T'ao Feng" is a big poisonous weed which negates the great proletarian cultural revolution and reverses the verdict on Liu Shao-ch'i's counter-revolutionary revisionist line. The concocters vainly attempt to use the reactionary "T'aoyüan experience" to counter Chairman Mao's revolutionary line and chop down the red banner of Tachai hoisted by Chairman Mao. This is a pipedream! Our criticism of the big poisonous weed "San Shang T'ao Feng" is not an ordinary dispute in literature and art, but a major question of right and wrong bearing on defending the fruit of victory of the great proletarian cultural revolution and Chairman Mao's revolutionary line. It is essential for the in-depth promotion of the movement to criticize Lin Piao and Confucius and carrying through to the end the revolution in the sphere of the superstructure.

The release of "San Shang T'ao Feng" has taught us by negative example a lively lesson on classes. It enables us to understand a question: Why are there always a handful of people who bitterly hate and strive to find fault with the red banner of Tachai hoisted by Chairman Mao? The concocters of "San Shang T'ao Feng" belong to this category. They are not interested in subject matters found in Shansi, but go all the way to Hopei and tightly grasp the "T'aoyüan experience." In addition, they feel that "Thrice Going Down to T'aoyüan" ("San Hsia T'ao Yüan") is not enough. They alter "Hsia" (Going Down) to "Shang" (Ascending) and "Yüan" (Garden) to "Feng" (Mount), and spare no efforts in achieving the criminal aim of "making T'aoyüan surpass Tachai politically so that the whole country has to learn from T'aoyüan as well" as expressed by Wang Kuang-mei in that year. This shows how frantic their wolfish ambition is!

Whenever "T'aoyüan experience" is mentioned, our poor and lower-middle peasants in Tachai show our implacable hatred. It has made us suffer so bitterly that we will never forget it at any time. In 1964, our great leader Chairman Mao issued the great call, "In agriculture, learn from Tachai" to the whole country. However, motivated by his reactionary political aim, the big renegade Liu Shao-ch'i mortally hated our Tachai and went so far as to voice open resistance. He instructed his notorious wife Wang Kuang-mei to go to the T'aoyüan production brigade in Funing hsien in Hopei, and under the name of practicing "four cleanups," she actually restored capitalism. On the other hand, they sent people to Tachai and talked nonsense saying, "It is necessary to dig out the worms on the flag-staff at Tachai." "It is all the more necessary to show suspicion for the advanced." They regarded our Tachai as a thorn in the side, and frantically attacked the ensnared the cadres and poor and lower-middle peasants in Tachai with all kinds of trumped-up charges. But with the support of Chairman Mao and the leadership of Ch'en

Yung-kuei, we poor and lower-middle peasants at Tachai took no consideration of personal safety and resolutely waged a tit-for-tat struggle against them, and Tachai was not toppled by them. The struggle has all the more aroused our determination in resolutely taking the revolutionary road charted by Chairman Mao, and strengthened our confidence in bravely defending Chairman Mao's revolutionary line.

How heart-stirring it is to review the history of combat at our Tachai. The renegade, hidden traitor and scab Liu Shao-ch'i vainly attempted to subvert the dictatorship of the proletariat and restore capitalism. They stood truth on its head, juggled black and white and spread rumors and slanders in a vain attempt to oust the cadres who led our Tachai in taking the socialist road, so as to enable the demons and freaks to come to power and stubbornly hinder Tachai from taking the brilliant road charted by Chairman Mao. This can never be done! Under the wise leadership of Chairman Mao and the Party Central Committee, we poor and lower-middle peasants at Tachai have sharp eyes, clear perception and a resolute fighting spirit. We fear neither the evil wind nor ferocious waves, but insist on upholding the Party's basic line and the socialist orientation, advance triumphantly in the struggle and raise the red banner of Tachai even higher.

All reactionaries are unwilling to step down from the historical stage of their own accord, and the deeper the revolution is developed, the more necessary it is for the class enemy to fight a last-ditch struggle. The release of the big poisonous weed "San Shang T'ao Feng" has illustrated this point. In order to bring about restoration and reverse the verdict, they impatiently cast it forth and cried vociferously, "'San Shang T'ao Feng' has been steeled for seven years. It will do if other plays are not staged, but it will not do if 'San Shang T'ao Feng' is not staged." They even threatened the actors, saying, "It has to be staged even if it is a poisonous weed" and those who did not perform it would be "punished for sabotaging the revolutionary modern plays." Look, how arrogant they are!

In addition, the big poisonous weed "San Shang T'ao Feng" vigorously peddles the revisionist contrabands on the creation of literature and art, such as the "theory of no conflict," the "theory of people in the middle," opposition to the theory of "subject matter as the decisive factor," the "theory of the converging of the spirit of the age." Some of them have even audaciously shouted, "This play is good because it has shattered the conventions of the model plays." This has fully exposed their reactionary features of opposing Chairman Mao's revolutionary line in literature and art and the revolutionary model plays.

The concocters of "San Shang T'ao Feng" have made a miscalculation. Learning from Tachai means taking the socialist road and not learning from Tachai means taking the capitalist road. Anyone who vainly attempts to turn back the wheel of history and reverse the verdict on the dregs in history will break their heads before the iron walls of the dictatorship of the proletariat. Class struggle is protracted, and we can never lose our vigilance. We must take the Party's basic line as the key link and resolutely struggle to the end against all the class enemies who attempt to turn back the wheel of history and bring about restoration.

* * *

CRITICISM OF LIN PIAO AND CONFUCIUS

An Ambition for Usurping Leadership in the Party and Seizing Power, and a Decadent Reactionary Theory

- criticism of the anti-Party theoretical program of "theory of innate genius" used by Lin Piao for restoring capitalism

by

the mass criticism unit of Nank'ai University

(Peking Kuang-ming Jih-pao, April 2, 1974)

The theory of innate genius "born with the possession of knowledge" of Confucius was a reactionary ideological weapon used by reactionary ruling classes in history for upholding their reactionary rule and carrying out restoration activities. Lin Piao picked up this wornout "theory of innate genius" as his anti-Party theoretical program to provide his anti-Party political program for his conspiracy to usurp supreme powers in the Party and the state with a "theoretical" basis. This fully exposed his anti-Marxist feature.

Over a number of years, for the sake of following the example of Confucius in "subduing one's self and returning to propriety" and of conspiring to usurp leadership in the Party, seize power and restore capitalism, Lin Piao and his sworn-followers always tried all ways and means in using rumors and sophistry to describe the theory of innate genius as Marxism and pass transcendentalism for scientific truth so as to hoodwink the people and cover up the reactionary political goal of his theory of innate genius and its fallacious nature as a philosophy. This deep-going criticism of the theory of innate genius "born with knowledge" advocated by Lin Piao is of great significance toward raising our capacity in distinguishing between true and false Marxism, identifying the rapacious ambition of Lin Piao and company in conspiring to usurp leadership in the Party and seize power, further deepening the criticism of the ultra-Right essence of the Lin Piao line, and carrying the movement to criticize Lin Piao and Confucius through to the end.

An Ideological Weapon for Counter-Revolutionary Restoration

For a long time,Lin Piao wildly advocated his reactionary theory of innate genius. He personally wrote the characters "The celestial horse galloping in the skies comes and goes alone" on a scroll for hanging on the wall by his bed, as his spiritual prop for usurping leadership in the Party and seizing power. This fully exposed politically the unbridled ambition of the theory of innate genius pushed by Lin Piao and ideologically the true feature of its reactionary solipsism.

Like all reactionary rulers in history, both Lin Piao and Confucius were extremely hostile to the working people. Based on their reactionary

theory of innate genius, they tried their utmost to publicize "the wise of the highest class and the stupid of the lowest class" and divide people into natural-born "virtuous and exalted people" and "stupid and lowly people." They also described the role of the "virtuous people" and "exalted people" or the reactionary ruling class, over the "stupid people" and "lowly people" or the oppressed laboring people as ordained by heaven and could never be changed. Lin Piao analogized himself to the "celestial horse" and described himself as a demigod like the dragon, the "most exalted" "superman" and an "unique" "genius." Ch'en Po-ta, a sworn confederate of Lin Piao, also changed "the celestial horse galloping in the skies" into "the celestial horse crossing the skies," thus more baldly exposed the ambition of Lin Piao to proclaim himself king and set himself above the law.

The "coming and going alone" of Lin Piao is a reproduction of the reactionary fallacy of Mencius, the reactionary spokesman of the slave-owning aristocrats--"If Heaven wish the empire should enjoy tranquility and good order, who is there besides me to bring about it?" The fatal point of "coming and going alone" is to usurp supreme powers in the Party and the State, to "have everything under his command and everything at his disposal" and to exercise fascist dictatorship. Naturally this kind of dictatorship is not of an individual nature but of a class. It is the dictatorship of the big landlord class and the big bourgeoisie represented by Lin Piao. Consequently, the "theory of innate genius" pushed by Lin Piao and the reactionary precept of "the celestial horse galloping in the skies comes and goes alone" he worshipped are in essence a vain attempt to subvert fundamentally the basic line and policies of the Party for the entire historical period of socialism, topple the dictatorship of the proletariat and restore capitalism. At home, Lin Piao wanted to build up again the landlord and bourgeois classes already toppled in person by our Party, our army and the people of our country under the leadership of Chairman Mao and practice feudal-comprador fascist dictatorship. In the international arena, Lin Piao and company wanted to capitulate to Soviet revisionist social-imperialism and ally themselves with imperialism, revisionism and reaction against China, communism and revolution.

Ideologically, Lin Piao's "the celestial horse galloping in the skies comes and goes alone" was for publicizing reactionary solipsism. His sworn confederate Ch'en Po-ta disclosed this top secret when he wrote for Lin Piao this dedication, "The celestial horse galloping in the skies" is always burning with fierce ambition." What is called "fierce ambition" here is the counter-revolutionary spirit of the Lin Piao anti-Party clique. The Lin Piao anti-Party clique regarded it as something absolute for determining everything and changing everything, the sole motive force for the development of history, and hence, the objective material basis for negating the objective law governing the development of social history for negating the thinking and the action of people, and for creating the theoretical foundation for their perverted action in usurping power and bringing about restoration. They wanted the revolutionary people to obey their manipulation and submit to their will, so that they could realize their desire for restoring capitalism.

The great leader Chairman Mao has pointed out: "The socialist system will eventually replace the capitalist system; this is an objective

law independent of man's will." Socialism is advancing victoriously everywhere throwing all stumbling stones behind. No matter how great the ambition of the Lin Piao anti-Party clique and how fierce its counter-revolutionary spirit might be, it could never make history stand still. "The people, and the people alone, are the motive force in the making of world history." Those self-styled super-human "innate genius" would inevitably be knocked to the ground by the revolutionary people. The dialectic of history is always like this.

Despicable Tricks of Sophistry

Rumors and sophistry are ideological tools used by all reactionaries for publicing their counter-revolutionary fallacies as well as tricks habitually used by swindlers of the Lin Piao type to oppose Marxism.

When Lin Piao publicized the theory of innate genius, he cried with an ulterior object in view, "Some people do not admit there is innate genius. This is not Marxism. There is no denying that there is innate genius." Displaying the signboard of Marxism to obliterate the fundamental antagonism between Marxism and revisionism and stealthily peddle the nonsense of idealism is a typical tactic of sophistry. The question of innate genius is a theoretical question. Lin Piao practiced idealist transcendentalism, and epistemologically, he consistently adhered to Confucius' fallacy of "born with the possession of knowledge" and described man's knowledge and ability as innate, dropping down from the sky and inherent in the mind. This kind of transcendentalism has always been positively negated by Marxism. Marxism does not refuse to talk about innate genius, but it adheres to the epistemology of dialectical materialism. It holds that man's knowledge (ability also belongs to the category of knowledge) is not innate, but is acquired later on in life, and it is produced and developed through the practice of revolutionary struggle by the people. Consequently, genius means a bit more clever, and it depends not on an individual or a few individuals, but on the Party which must be the vanguard of the proletariat. Genius depends on the mass line and on collective wisdom. This is the essence of the question, and this is where lies the fundamental difference between us and the theory of innate genius pushed by Lin Piao.

Secretly replacing materialistic dialecticism with eclecticism and passing dualism for the two-point theory is the kind of sophistry most commonly used by old and new revisionists to oppose Marxism. For the sake of covering up the idealist essence of his theory of innate genius, Lin Piao argued sophistically, "I am of the opinion that there are two sides to a person: On the one side is the question of natural endowment and on the other side is the question of education. A man's talent and his wisdom and ability come from a combination of these two sides." "On the one hand and on the other hand" and "it is this and it is that"--this is precisely the kind of despicable standard formula of eclecticism thoroughly criticized by Marxism long ago. Lin Piao was precisely peddling under the cover of eclecticism the fallacy of two kinds of essence and two sources of knowledge in a person advocated by bourgeois thinkers. Liu Shao-ch'i had propagated that there were two kinds of essence in a person, namely, the natural essence and the social essence, which also coincided with what Lin Piao called the

aspect of natural endowment and the aspect of education. This is completely nonsense. What is the essence of man? Marx pointed out: "The essence of man is something abstract inherent in a single individual. In actuality, it is the sum total of all social relations." At the very beginning, man was a socialized being and the emergence of mankind represented the beginning of society. The different historical periods of mankind led to the formation of specific relations of production for carrying out practical activities in the transformation of nature and of society. The emergence of classes in society was followed by the formation of classes of people. Consequently, man and man's knowledge are both the product of society, and separated from the relations of human society, it is not possible to understand the various phenomena of mankind. The question of knowledge is a phenomenon peculiar to mankind. Within a given period, the sphere of knowledge, the content and form of knowledge, the depth and breadth of knowledge and the struggle between truth and fallacy of mankind are conditioned by the social practice of mankind and historical development. "Only the social practice of the people can be the criterion of their knowledge of truth of the external world." Separated from social practice, innate knowledge basically does not exist.

Proceeding from transcendentalism, Lin Piao publicized the fallacy that man had two essential attributes, and went further in talking nonsense saying that talent and the wisdom and ability of man were a combination of the hereditary part and the part acquired through study later on in life--so-called "acquired not only from Heaven, but also from the people." What Lin Piao called the "acquired from Heaven" was the transcendentalism publicized by the disciples of Confucius--"Certainly Heaven has endowed him unlimitedly. He is about a sage. And moreover, his ability is various." What Lin Piao called "acquired from the people" alluded to the "individual" separated from the practice of the three great revolutionary movements and the "self-cultivation doctrine" of "eruption of revolution in the depth of the soul," both of which, in the final analysis, are epistemologically wrong. The "individual" separated from the masses will never possess any genuine knowledge. Ripping away his mask of dualism, Lin Piao will be exposed as an out-and-out trumpeter of idealism.

Lenin pointed out: "The soul of any bourgeois thinker is the soul of an unadulterated businessman." Swindlers of the Lin Piao type, like speculative merchants, adopted pragmatism toward all things beneficial or useful to themselves. The long rotten and odious theory of pedigree of the landlords and bourgeoisie was also taken by Lin Piao as a basis for his theory of innate genius. He shamelessly clamored: "I've got a good head, different from others. It's especially clever. What can I do? It came from my parents." This kind of fallacy of Lin Piao could only be answered by the words of Lenin: "This is not philosophy, but is pure nonsense." By attributing the source of knowledge to "I've got a good head" and since his good head was inherited from his parents, and his parents also had their parents, and so on and so forth, ad infinitum, was this not precisely a reproduction of the reactionary pedigree theory of "dragons beget dragons and phoenixes beget phoenixes" pushed by the landlords and bourgeoisie? Was this not very much the same as the teaching that "there are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed" used by Confucius to maliciously slander the laboring people? Summing up

the question of epistemology as a question of physiology and attributing the objective source of knowledge to blood-line inheritance, his motive was to obliterate the social character and class character of the emergence and development of knowledge, obliterate the foundation of knowledge in social practice, and by means of the reactionary theory of pedigree, supply the theoretical foundation for the hereditary rule of the reactionaries and create counter-revolutionary public opinion for setting up the feudal fascist dynasty of the Lin family. The use of biological concept to explain social phenomena and the use of the physiological blood line to explain the question of knowledge by Lin Piao was fallacious and reactionary in theory, and this also expressed the extreme rottenness of the Lin Piao anti-Party clique ideologically.

Total Bankruptcy Theoretically and Politically

Lin Piao and Confucius were alike in that they both publicized the theory of innate genius "born with the possession of knowledge" and the idealist conception of history bearing on "the wise of the highest class and the stupid of the lowest class," both of which were drawn from the rotten and reactionary theory of heavenly mandate.

The idea of heavenly mandate was the core of thinking of slave-owning aristocrats on the decline in the Yin and Chou dynasties about which there are countless records in history. For example, the slave owners of the Chou dynasty proclaimed that the rule of King Wen of the Chou dynasty was ordained by God ("The great and distinguished King Wen received his great office from Heaven"--"Ta-yü Ting" 大盂鼎), and God sent his eldest son King Wen to rule in place of the Yin people ("Heaven therefore ordered King Wen to kill and make war on the Yin"--"K'ang Kao" in Book of History). In the mind of the slave owners, Heaven (God) ruled over everything and was the supreme spirit. Heaven was the Heaven of the slave owners, the emperor was the son of Heaven and the system of slavery was ordained by Heaven. Confucius, this faithful spokesman of the slave-owning aristocracy on the decline, further summed up the idea of heavenly mandate of the slave-owning aristocrats into the world outlook of the theory of heavenly mandate.

In the eyes of Confucius, besides the reality of the material world, there was a "Heaven" with his will and personal character. He proclaimed decrees, set the rules for everything and was the supreme being presiding over the natural world and human society. All phemonena of this world such as the rotation of the seasons, the changes in society, the supersession of dynasties, the rise and decline of states, the poverty or prosperity of the individual, were all manifestations of the will or the dictate of Heaven. Confucius said: "If my principles are to advance, it is so ordered. If they are to fall to the ground, it is so ordered." He also said, "Death and life have their determined appointment: riches and honors depend upon Heaven." His motive was to make the enslaved people consciously uphold the rule of the slave owners without "offending against their superiors and stirring up confusion." Otherwise, they would be "committing a crime against Heaven for which there will be no pardoning," and the slave owners would unfurl the banner of "not permitted by decrees of Heaven" and use the

"correct name and proper language" to take punitive action against the rebels. It could be seen that Confucius' theory of heavenly mandate was a reactionary theory for suppressing the slaves and the revolutionary classes. He used the principle of obscuring the truth to benumb the spirit of resistance of the masses so that they would contribute their efforts toward consolidating and restoring the reactionary rule of the slave owners.

Lin Piao's theory of innate genius also ultimately ended in the mysticism of the theory of heavenly mandate. For the sake of demonstrating that he was ordained by heaven to be the supreme ruler of the contemporary era, he energetically publicized the lie that "It is a rule that a true imperial sovereign should arise in the course of 500 years," and said that such a "most exalted" superman like him "could only appear once every 500 years in this world and once every several thousand years in China." This was pure mysticism and religious superstition. Emulating Confucius and Mencius, Lin Piao publicized the mystery of "talent conferred by heaven." His sinister objective was to attack Marxism-Leninism and Mao Tse-tung's thought for being "out of date," and he clamored that the proletariat should make way for the "most exalted" "superman" and genius like Lin Piao to take over as ruler. Because of that, he described their counter-revolutionary restoration activities and vain attempt to set up hereditary rule of the feudal-comprador-fascist dynasty of the Lin family dynasty were ordained by heaven as well as natural and rational. He vainly attempted to make the revolutionary people bow their heads to and take orders from the natural born "exalted people" and "virtuous people" as themselves and lead the life of slaves and cattle at their beck and call.

Didn't Chiang Kai-shek, that autocrat and public enemy, claim that his fascist rule was a "great office conferred by Heaven"? Didn't the throne-usurper Yüan Shih-k'ai say that the throne which he obtained through counter-revolutionary restoration was "offered him by Heaven"? Like these reactionaries, Lin Piao also styled himself as "receiving his appointment from Heaven." He approached Heaven for help and made use of the mysterious forces of a fictitious "Heaven" to support his activities for usurping power and restoration. This thoroughly exposed the reactionary political objective of his theory of innate genius, and at the same time, also explained that in the socialist new China under a strong dictatorship of the proletariat, the small handful of reactionaries including Lin Piao were extremely isolated. They did not have the truth on their side and were very weak and frightened. But the reactionary class nature of Lin Piao also determined that he would never step down from the stage of history of his own accord and would put up a last-ditch struggle. Because of this, he could only bring out the dead soul of Confucius and seek help from Heaven. He dreamed that he could find the foundation he had lost on earth in the supernatural world of Heaven. As a result he could only sink into the quagmire of religious fanaticism.

Lin Piao went from idealist transcendentalism to begging help from the theory of heavenly mandate. He vainly attempted to combine "awe of Heaven" and worship of innate genius into a new kind of religion as the panacea for rescuing him from his hopeless predicament. This indicated their bankruptcy both theoretically and politically and determined the destruction of the Lin Piao clique.

* * *

FOREIGN POLICY

The Great Wall of Friendship Brooks No Disruption

by

Hua Chun (华钧) of a certain PLA unit

(Peking Kuang-ming Jih-pao, March 28, 1974)

The reactionary film "China" concocted by the anti-China clown Antonioni wantonly blackens our great socialist China, frantically vilifies and attacks the foreign policy of our nation and vainly attempts to disrupt the friendship between the Chinese people and the peoples of other countries in the world. This kind of depraved conduct of Antonioni must be firmly rebuffed and thoroughly criticized.

In the film, Antonioni again and again says with an ulterior object in view that China is "still closed, unopen," "still a strange world." This is a poisoned arrow shot at China's foreign policy. This kind of anti-China platitude is not unfamiliar to the Chinese people. Since the founding of new China, imperialism and its running dogs have all along slandered China as a country behind the "iron curtain," or the "bamboo curtain." Such descriptions as "closed," "strange," "inconvenient," "unopened" which Antonioni has tried his utmost to play up are but a reprint of such platitudes.

The Chinese people know best the kind of "openness" advocated by Antonioni. More than a hundred years ago, the "door" of China was crushed open by the imperialist bandits. This piece of choice meat of China became a target of imperialist contention, to be carved up and robbed. During those gloomy years, the pot-bellied capitalists of foreign firms set up "paradise" everywhere on our land. The invading troops wielded their butcher knives to display their brute. Warships and merchant ships bumped right and left on our territorial waters and inland rivers. Donning the mantle of religious, cultural and "charitable undertakings," the "foreign lords" sold all kinds of spiritual opiate. Boards hung at gates to public parks bore the words "Chinese or dogs not allowed".... All in all, the Chinese people had tasted enough of this plight of the "open door." The Chinese people will never forget this page of history filled with national sorrow and enmity!

The "openness" that Antonioni shouts for is a synonym for the "gunboat diplomacy" of new and old colonialism, the expansionism of the old Tzar of imperialist Russia, the "policy of three atrocities" and the "great East Asia co-prosperity sphere" of the Japanese warlords, the "great family of the free world" of American imperialism, the "great family of socialism," the "theory of limited sovereignty," the "theory of international division of labor" and the magic weapon of aggression called "blitzkrieg" inherited from Hitler of the new Tzar of Soviet revisionism. To tell the truth, it is a vain attempt to make China become a colony once again. But history is merciless. Didn't the White Paper on Sino-American relations by the US

State Department in 1949 admit the bankruptcy of the US imperialist open-door policy for encroachment on China? On the contrary, the blockading policy of Dulles was also a total failure. Not long ago the "swaggering" Soviet revisionist chieftain Khrushchev vainly attempted to establish a "united fleet" in the China Sea. Hadn't his plot to "open up" China failed? Not long ago the traitor Lin Piao, who frantically advocated the doctrines of Confucius and Mencius and constantly thought in terms of "subduing one's self and returning to propriety," vainly attempted to place China under the protective nuclear umbrella of the Soviet revisionists. Hadn't his counter-revolutionary plot to "open up" China and turn himself into the son emperor of Soviet revisionism thoroughly been shattered? The liberated Chinese people definitely will not permit "open door" disasters in history to repeat itself. Anyone who dares to invade the sacred territory of China and arbitrarily impose on the Chinese people such a thing as "open door" will definitely knock his head against a brick wall in front of the great Chinese people!

The foreign policy of our country is based on the principles of Marxism-Leninism and proletarian internationalism and is guided by Chairman Mao's revolutionary line of diplomacy. Promotion of friendly exchanges among the peoples of various nations and strengthening the revolutionary unity among the people of various nations have always been our consistent policy. Back in the war years before the liberation, many foreign friends had come to our liberated areas. Famous people like the Canadian doctor Bethune, the American reporters Anna Louise Strong and Edgar Snow had made distinguished contributions to the friendship and unity between the Chinese people and the peoples of other nations as well as to the Chinese people and the revolution in China. We shall always remember them. Today, our nation has already established diplomatic relations with 91 countries, and trade relations with more than 150 countries and areas. More and more friends of the five continents with good wishes to understand China and improve friendship with the Chinese people have come to see China's socialist revolution and construction in various fields. They have voiced warm praises and support for our achievements and also made sincere criticism of the shortcomings in our progress. We cordially thank them. However, the Chinese people definitely cannot tolerate people like Antonioni that carry out hush-hush activities against China under the guise of "friendship" and "cultural exchange."

Antonioni has also said with an ulterior object in view that "China, that is the country in the center" and the "T'ien An Men Square which is the center of the world," have "the dignity of an empire" "unknown to the times of feudal dynasties." This is again another poisoned arrow shot at the foreign policy of our country.

There is a similar case. Not long ago, the Soviet revisionist magazine "Far East Problems" viciously slandered us of "making wild propaganda of the centralism of China" or "the very old idea that China was situated in the center of the world, and was the head of all countries," which "is mainly aimed at enabling China to enjoy the status of the overlord that China enjoyed in the old days".... Apparently, Antonioni and his Soviet revisionist masters have a mental rapport.

Lamentably these nonsensical utterances of Antonioni and the Soviet revisionist gentlemen are not any novel creation. With despicable expansionist goals, the German Emperior William II had repeatedly clamored about the "yellow peril." This is the imperialist and social-imperialist consistent trick of "a thief crying 'catch thief'." However, no matter how skillful you imperialist elements might have fabricated the labels of "center," "head of feudal lords," "empire" for the Chinese people to wear, you also cannot have deceived the people of the world, but can only aptly present a true picture of your reactionary countenance!

Chairman Mao taught us long ago, "In our international relations, we Chinese people should get rid of great-power chauvinism resolutely, thoroughly, wholly and completely." We always advocate that all countries, whether big or small, should be equal and that the five principles of peaceful co-existence should be the standard for relations among countries. We consistently and resolutely stand for opposition to imperialism, colonialism, power politics and hegemony, and for providing support politically, morally, and materially to the just struggle of the peoples of various countries. We once again solemnly declare to the world that China is not now and will never be in the future a super power that invades, subverts, controls, interferes with or bullies others.

Since the founding of the PRC, we have never encroached upon the territory of another country and have never interfered with the domestic policies of another country. We have no military base, not even a single soldier outside our country.... We strictly adhere to Chairman Mao's revolutionary diplomatic line and foreign policy, and wage resolute struggle against the implementation of hegemony and power politics by imperialism and social-imperialism in various parts of the world. It is precisely because of this that we have won the sympathy, support, and respect of the peoples of various countries in the world. The international prestige of our nation is rising and our international influence is expanding every day. All the revolutionary peoples of the world, especially those who suffer from the invasion, subversion, control, interference and bullying of the two super powers of Soviet revisionism and US imperialism, know who are their real friends and who are their vicious enemies, who are plotting for invasion and expansion, and who are plotting for hegemony.

In the film concocted by Antonioni, there is a passage that venomously vilify the Chinese people saying, "In drawing a dragon or a tiger, it is very difficult to draw the bones. You can know the people and their faces but not their hearts." Actually these two lines are most appropriate for Antonioni. Because at the beginning, the Chinese people really did not understand this man who donned the mantle of "a friend of the Chinese people," "a leftist" but actually was a wolf carrying out hush-hush activities against China, communism and revolution. Now we want to tell Antonioni to his face: Your conduct in confusing black and white, and your frantic anti-China blasphemy created out of the void have not in the least hurt the great socialist new China nor the 700 million Chinese people. They have not in the least hurt the great victory of Chairman Mao's revolutionary diplomatic line and foreign policy.

* * *

RURAL SCHOOLS

Evening Schools in Northeast China Commune

(NCNA-English Shenyang, April 25, 1974)

each production brigade of a northeast china commune has an evening school for peasants to study politics, agricultural science and technical knowledge.

since the beginning of the current movement to criticize lin piao and confucius, these schools in the wawo people's commune in liaoning province have organized the study of important directives by chairman mao and the party central committee and documents in relation to the movement. the peasants rely on marxism-leninism-mao tsetung thought to analyse and repudiate the reactionary fallacies lin piao and confucius spread. many veteran poor peasants relate their past sufferings to denounce lin piao's crimes in attempting to restore capitalism through the use of the confucian precept "restrain oneself and return to the rites".

located in a hilly area on liaotung peninsula, the commune set up many primary and middle schools after liberation. all school-age children are at school. some brigades started to run evening schools for adults in 1967 under the leadership of the commune party committee. now 8,000 people are studying in the evening schools and literacy classes.

cadres, poor and lower-middle peasants and demobilized armymen, who have high political consciousness, some schooling and practical experience, as well as teachers and educated young people, teach at these schools. the textbooks they compile meet local agricultural needs and are therefore easy to understand.

the evening schools have over the past years helped the commune members study selected passages from the "manifesto of the communist party", "the state and revolution", "anti-duhring" and other works by marx, engels, lenin and stalin, and chairman mao's works such as "serve the people", "in memory of norman bethune" and "the foolish old man who removed the mountains".

two sets of picture books edited by the schools help commune members learn common terms and expressions they come across in their daily life, including the names of crops, farm tools and insecticides.

an elderly peasant woman of the wawo production brigade, who lost one of her eyes in the old society, studies hard at the village evening school despite her poor eyesight. she can now read some of chairman mao's works.

her consciousness of class struggle and the two-line struggle raised, and she is now a communist party member.

spare-time education has helped train some 30 agro-technicians, horticulturists and bookkeepers in the wangchia brigade over the past few years. fifty-year-old peasant wang yuan-hsi made use of the knowledge he had acquired to work out measures to prevent and control apple-tree pests and diseases.

the evening schools have helped raise the political consciousness and educational level of the commune cadres and peasants and stimulate their enthusiasm for revolution and production. the commune's output of grain went up 20 per cent and fruit 85 per cent in 1973 over 1972. the income of the commune members rose by 20 per cent.

POWER INDUSTRY

"Red Flag" Article: Rely on Masses to Develop Power Industry

(NCNA-English Peking, April 25, 1974)

how china relies on the masses to develop power industry by self-reliance is discussed in the latest issue of the journal "red flag". a summary of the article by chiang lei follows:

the great proletarian cultural revolution and the movement to criticize lin piao and rectify the style of work and the movement to criticize lin piao and confucius have sparked the enthusiasm of hundreds of millions of people for building socialism and pushed socialist production ahead rapidly. take the power industry for example. china's power generating capacity in 1973 was 2.1 times and power output 2.4 times, those in 1965 and the rural areas were supplied 4.3 times as much power. china now produces as much power in a few days as the 1949 total. inland areas have built a number of new power industry bases and the coastal power industry has grown quickly.

the achievements are due to the fact that the cadres and masses are carrying out chairman mao's revolutionary line and the principle of "maintaining independence and keeping the initiative in our own hands and relying on our own efforts" and profoundly criticizing the revisionist lines of liu shao-chi and lin piao.

china's power industry has developed in the struggle between the two classes, the two roads and the two lines. is it essential to rely on the masses and work in the spirit of independence and self-reliance or to rely on a few persons, worship foreign things and push the doctrine

of trailing behind at a snail's pace? this has always been a focal point in the two-line struggle in the power industry. to have faith in the masses and rely on them and have confidence in their infinite creativity is a basic marxist viewpoint. marx said: "the greatest productive power is the revolutionary class itself." to rely on the masses is a basic experience of china's socialist construction during the past two decades and more. liu shao-chi, lin piao and company pushed the bourgeois line in running the power industry and spread the fallacy that the power industry is beyond the ordinary person. in this way they dampened the enthusiasm of the masses for running power plants and stations and used "foreign dogmas" to oppose the principle of independence and self-reliance. some bourgeois specialists said: "the power industry is complicated and we can rely only on a few individuals, not the masses. to run it." facts have refuted this erroneous viewpoint. no science and technology can be divorced from the practice of the working people. it has been developed by millions of people through practical experience. benjamin franklin (1706-1790), who started as a printer's apprentice, was first in the world to discover the identity of electricity and it was thomas edison (1847-1931), a telegraph operator, who made the first accumulator. under the socialist system of the dictatorship of the proletariat in china, since the beginning of the cultural revolution and the deepening movement to criticize lin piao and confucius in particular, the masses have grasped chairman mao's revolutionary line better, the wisdom and talent of the working class and other labouring people has been brought into play more fully and they are performing miracles beyond the imagination of bourgeois philistines.

for many years bourgeois specialists considered ultra-high-tension transmission lines as too dangerous to handle. workers equipped with marxism-leninism-mao tsetung thought have broken through this restriction. electricians in anshan successfully worked out a new method of free live-line operation on ultra-high-voltage transmission lines above the world's advanced standards. putting on specially made overalls an electrician can swarm up a pylon and do maintenance on live conducting-lines. the workers said: "electricity is also a paper tiger. provided we combine fearless revolutionary spirit with a scientific approach we can control it." by relying on and bringing into play such creative power by the masses, china has built dams and big power stations on major rivers. moreover, thanks to the efforts of poor and lower-middle peasants, the vast countryside has set up thousands of small hydro-electric power stations in the past few years.

the renegade and traitor lin piao, who attempted to restore capitalism in china and was willing to be a vassal-king for soviet revisionist social-imperialism, pushed revisionism and the philosophy of servility to things foreign. in taking our own road of industrial

development, that is, relying on the masses to build up the power industry at high speed, we must continue to criticize lin piao and confucius and eliminate more of the poisonous influence of the revisionist line. ours is a socialist country under the dictatorship of the proletariat and has marxism-leninism-mao tsetung thought as its guiding ideology and the enthusiasm and creativeness of seven hundred million people for building socialism. it is fully within our power to develop the socialist economy and build our mighty country with our wisdom and hands.

in the three years (1959 to 1961) of temporary economic difficulties soviet revisionist social-imperialism perfidiously withdrew its specialists and tore up contracts. it claimed that it was impossible for china to make 200,000 kilowatt generating set without its assistance. armed with mao tsetung thought, workers of the machine-building and power industries designed, made and installed not only a 200,000 kilowatt generating unit but a 300,000 kilowatt hydraulic turbine generating unit which has gone into operation. after making the world's first 12,000 kilowatt steam turbo-generating unit with inner water-cooled stator and rotor in 1958 chinese workers made a 125,000 kilowatt unit in 1969. then a 200,000 steam turbo-generating unit with inner water-cooled stator and rotor went into operation. this is a victory for the principle of independence and self-reliance and telling criticism of the philosophy of servility to things foreign.

under china's socialist system, the working class is the master of industrial enterprises. in their efforts to make greater contributions to socialism, the workers rely on their collective wisdom, dare to make innovations and introduce advanced technique to replace what is backward in the existing equipment so that they can exceed designed capacities and produce more.

a mass movement to improve existing boilers, steam turbines and generators enabled the shihchiachuang thermo-electric power plant in hopei province to increase power output by one-quarter in the course of the great proletarian cultural revolution. this broke through the longstanding restriction "do not produce power beyond the limit."

power plants in other parts of the country learned from this experience. the power output thus added was equal to that of a new power plant with a million-kilowatt capacity. in this way it is possible to do more things with less money, without additional manpower and equipment. by using less money and material in making necessary improvements, it is possible to achieve major results in a short time. this is a fruitful result of the mass criticism of the

revisionist line in running enterprises in the power industry. this proletarian revolutionary spirit of daring to make innovations should be carried forward.

china's rapid progress in the power industry is a result of bringing into play the initiative of both the central and local departments and implementing chairman mao's policy of walking on both legs. chairman mao points out: "it is far better for the initiative to come from two sources than from only one" and "let the localities undertake more work under unified central planning." in the vast and rich land that is china, there is an abundance of potential power resources and conditions are favourable for developing the power industry. water abounds in the south and coal abounds in the north. by bringing into play the initiative from both sources, arousing the masses and making full use of local resources, it is possible to achieve a simultaneous development of big and small enterprises, indigenous and modern factories and hydraulic and thermo power plants, making rational explorations in the light of local conditions and change the uneven distribution, so as to accelerate the development of the power industry.

by self-reliance and hard struggle, emancipated serfs in leipo county, the liangshan yi autonomous chou, szechwan province, blasted slopes, dug canals and built some 80 small hydraulic power stations in a few years. this resulted in big changes in their mountainous locality. these new features of the power industry show that once the revisionist line is criticized, the productive forces are emancipated and the power industry can progress more rapidly.

MACHINE BUILDING

Criticizing Lin Piao and Confucius Stimulates Northeast China Machinery Plant's Production

(NCNA-English Shenyang, April 25, 1974)

the current movement to criticize lin piao and confucius has fired the workers of the shenyang heavy machinery plant with revolutionary enthusiasm and promoted production. the plant topped its first quarter's state plan and produced 34.9 per cent more than in the corresponding 1973 period.

the plan produces mining and power generating equipment, rolling mills, forging equipment and other large machinery. the workers of the plant have criticized lin piao's reactionary programme modelled on confucius' precept "restrain oneself and return to the rites". they held criticism meetings under old poplar trees in front of the plant's gates where imperialists and capitalists beat and killed workers before liberation. workers angrily denounced the old society and warmly praised their happiness in new china. they said: "lin piao tried to turn the wheel of history back, but we will march forward with big strides; lin piao attempted to restore capitalism, but we will step up socialist construction exclamation" this brought about a new upsurge in "grasping revolution, promoting production".

an outstanding group for making rotors of power generators in the steel casting shop turned out 67 per cent more in the first quarter than in the same 1973 period. a shift of the metal working shop learned from others and caught up in production. its output for the first quarter was up 30 per cent over last year's corresponding period.

after criticizing lin piao and confucius for their idealist view of history that "the highest are the wise and the lowest are the stupid", the cadres and workers of the plant heightened their recognition that "the masses are the real heroes". the leading cadres of the plant party committee joined the workers in study and on the job. technicians cooperated with the workers in making technical innovations. the plant completed more than 30 important innovations recently.

with the growth of production, the plant wanted to use basic open hearth process to make high manganese steel instead of using electric furnaces as in the past. a group composed of workers, cadres and technicians was set up and made many experiments that led to the solution.

the metal working shop used hydraulic transmission to replace mechanical transmission in fixing a workpiece to the double-spindle lathes. efficiency was raised five fold. the workshop also succeeded in improving cutting tools, raising efficiency of every vertical lathe by around 30 per cent.

production has developed rapidly during the great proletarian cultural revolution. the plant overfulfilled the state plan for five successive years and output increased by an average of 18.7 per cent every year. total output of the plant last year was double the designed capacity.

FISHERIES

China Develops Fresh Water Fishery

(NCNA-English Peking, April 25, 1974)

china's fresh water fishery rose 11.1 per cent over 1972 last year. catches in areas abound in water hunan, szechwan, heilungkiang, kirin and kweichow provinces and kwangsi chuang autonomous region -- increased by 20 per cent.

china's total area of breeding grounds in 1973 reached 70 per cent of the usable water surface, 40 per cent more than in 1965, the year prior to the great proletarian cultural revolution.

people's communes and production brigades in various parts of china raise fish in ponds and reservoirs they have dug during the movement to learn from tachai, national pace-setter in agriculture.

there are about 4,666,000 hectares of water surface of ponds, reservoirs, lakes and rivers that can be used for breeding fish in china. in central china's honan province, water surface for fish-breeding has increased by 60 per cent over 1965 and in northeast china's kirin and heilungkiang provinces by 500 per cent.

after liberation, under the guidance of chairman mao's revolutionary line, the state ran many breeding grounds in lakes and large reservoirs, not only in laky eastern and southern china, but also in parts of southwest, northeast, north and northwest china where fish had not been raised before. only one per cent of the water surface had been used before, although china had thousands of years of experience.

party organizations at all levels helped rural people's communes and production brigades use even

small water surfaces to develop fresh water fisheries. the state has raised the purchasing price of fresh water fish ten per cent in the past few years. this has stimulated the setting up of rural fisheries and raised the income of the fishermen.

state aid and joint efforts by scientific research workers and fishermen enabled china to begin breeding four kinds of domestic fish fry artificially in 1958. many provinces, administrative regions and counties are now self-sufficient in fish fry.

taihu lake in south china's kiangsu and chekiang provinces has a surface area of 226,000 hectares. it is one of the five biggest fresh water lakes in china. there are ten counties and cities and 56 fishing brigades around the lake. the local people dredged the lake in 1970. they pay great attention to protecting natural fish fry, while stocking the lake with artificially bred fish fry.

taihu lake produces fish of economic value, including ice fish, shrimp, carp, gold carp and flatfish. catching is restricted during different spawning and growing periods of various fishes. the planned growing of weeds has facilitated spawning. last year's catches came to 11,500 tons, 2.5 times the pre-liberation peak for the area.

people of hengyang city, hunan province in central china, lead water from nearby rivers into pits created by the excavation of earth for building dykes as fish ponds. last year's total water surface for fish-breeding was double the amount before liberation and output was nine times that of pre-liberation days.

many other cities in china are raising fish this way on the outskirts. this shortens the distance to markets, needs less handling and transportation, and fish reach the consumer faster and cheaper.

marine and fresh water fisheries in coastal cities are also flourishing.

tempered in the great proletarian cultural revolution and the movement to criticize lin piao and confucius, chinese fishermen and research workers are more determined to breed fish for the revolution. they make experiments and exchange advanced experience. shanghai and wuhsi built windmills to drive pumps to aerate the ponds, and catches reach about 13.5 tons per hectare of water.

fishermen in many places can now prevent and cure gastric enteritis and other fish diseases with chinese herbal medicines.

various areas apply silt collected from fish-rearing ponds to the fields. this combines fishery with agriculture.

TROPICAL PLANTS

South China Island Grows More Tropical Plants

(NCNA-English Kwangchow, April 24, 1974)

tropical hainan island, china's second largest, has increased the acreage under rubber, palm and coconut trees, cashew nuts, pepper, coffee, citronella grass and betel nuts in accordance with the principle "take grain as the key link and ensure an all-round development".

hainan island, which has plenty of rainfall all the year round, is growing rubber on twice the acreage in 1965, the year before the great proletarian cultural revolution began. more land has been planted to cashew nuts, pepper and other tropical crops.

classes for training more than 3,000 local agro-technicians and a vigorous drive to learn from tachai, the national agricultural pace-setter, combined to help stimulate the work. output of rubber sheets last year was three times the 1965 figure and that of palm oil four times as much.

shortly after liberation, under the guidance of chairman mao and the communist party central committee, the people's government organized surveys of the tropical resources of this multi-national island and made plans for their development. a number of state farms specializing in growing tropical crops sprang up later. local communes, too, are developing such crops while giving due attention to grain production.

however, this fertile island remained virtually undeveloped under reactionary kuomintang rule. no efforts were made at that time to expand the growth of rubber and other tropical crops.

steps were taken in the last few years to develop local industry to process the crops. latex is now refined right in rubber plantations. the production corps of the kwangchow units of the chinese people's liberation army and local communes have set up many processing factories.

development of tropical resources has helped raise more funds for grain production and water conservancy work. income from tropical crops accounts for well over 30 per cent of the total revenue of a commune in lanhsien county. the commune has bought ten trucks and more than 600 pieces of large and medium-sized farm machinery. the area of paddy fields has been expanded from 533 to 1,000 hectares with per-hectare yield well surpassing 7.5 tons many years running. some 1,100 tons of marketable grain was sold to the state last year.

TREE PLANTING

Northeast China Hsien Builds Shelter Belts to Protect Farmland

(NCNA-English Changchun, April 24, 1974)

fuyu county of northeast china's kirin province has covered 27,000 hectares of land with trees to protect its farmland from sandstorms since the great proletarian cultural revolution began in 1966. the acreage is double that for the 15 preceding years.

done in accordance with chairman mao's teaching "cover the country with trees", the afforestation has helped improve the county's environment and agriculture.

situated along the sunghua river, the county has a sand-belt 150 kilometres in length and one kilometre in width. sandstorms used to obscure the sky when they arose in spring and autumn in pre-liberation days. some villages were buried in sand.

large acreage of farmland was well protected after liberation thanks to the hard effort of the people in afforestation. but liu shao-chi's revisionist line later interfered with the work. people's communes and production brigades under them were forced to stop nursing saplings and afforestation teams were dissolved.

local cadres and peasants criticized the counter-revolutionary revisionist lines pushed by liu shao-chi and lin piao, and launched a tree-planting drive during the cultural revolution and the movement to criticize lin piao and rectify the style of work. they are determined to put sandstorms under control and produce more grain for the state.

the county party committee sent work teams to make a conscientious study of local climate and soil and drew up an afforestation plan in 1970.

communes and production brigades nursed saplings themselves. forestry farms were restored in 25 communes and 350 brigades. commune members planted trees in spring and autumn, and in the rainy season of summer.

fiftyeight-year-old tien fu, a national model worker in forestry, made repeated experiments and succeeded in planting trees in winter. this sped up afforestation.

more than 30,000 commune members walked long distances to the shore of the sunghua river and pitched tents there in 1971. they planted trees on 2,530 hectares along the 100-kilometre-long bank.

In the autumn of 1973, 20,000 commune members from 13 people's communes planted trees two to ten deep on both sides of over 200 kilometres of motor roads to protect the roads and the fields.

large-scale tree planting has greatly changed the outlook of fuyu county. average annual rainfall has increased in recent years while the evaporation rate was lowered. many moving sand dunes have been fixed and large tracts of forsaken land recovered. erosion in some hilly areas has by and large been brought under control. all this provides favourable conditions for developing agriculture.

the county's timber reserves has now reached 1,200,000 cubic metres. many communes, brigades and commune members have become self-sufficient in timber for building houses and firewood. every brigade now has an orchard.

SPORTS

China's 1974 Swimming Championships

(NCNA-English Kwangchow, April 24, 1974)

thirteen national records were improved by 17 swimmers at the 1974 national championships held in maoming, kwangtung province, from april 14 to 20.

one of the new records was the men's 100 metres butterfly stroke in 58.5 seconds by lo chao-ying. in addition, 25 swimmers improved 14 national junior records.

a field of 452 swimmers from 24 provincial, municipal and autonomous regional teams and the people's liberation army team was entered.

the swimmers joined local workers, peasants and soldiers in criticizing lin piao for his crimes in trying to restore capitalism by imitating the confucian trickery of "restraining oneself and returning to the rites." this criticism heightened their consciousness in implementing chairman mao's revolutionary line. their motto was "friendship first, competition second." they learned from one another and helped each other to improve standards.

****
* FOREIGN RELATIONS *
****

AFRO-ASIAN JOURNALISTS' DAY

Afro-Asian Journalists' Day Celebrated in Peking

(NCNA-English Peking, April 24, 1974)

the secretariat of the afro-asian journalists' association held a meeting here this afternoon celebrating the afro-asian journalists' day and the 11th anniversary of the founding of the association.

djawoto, secretary-general of the a.a.j.a., and shih shao-hua, representative of chinese press circles and deputy director of the hsinhua news agency, spoke.

in his speech, djawoto said that the afro-asian journalists' association is an organization of progressive afro-asian journalists who devote themselves to the cause of the afro-asian people fighting against imperialism, colonialism, hegemonism and all reaction.

today, djawoto said, "we face a world which has undergone great changes making the overall situation far more favourable to the fighting people of asia, africa and throughout the world, but unfavourable to imperialism and the reactionaries." u.s. imperialism, he added, has been growing weaker, with contradictions and conflicts developing ever sharper at home and in its relation with its "allies", rivals and adversaries on the international scene. the soviet union under the rule of the modern revisionists has grown into a social-imperialist state and a superpower colluding, on the one hand, with the other superpower, the united states, in its vain attempts to halt the advance of the people's struggle for liberation and contending with it, on the other, for world hegemony. the two superpowers talk of "detente"; but at bottom, they are locked in a fierce contention. like any other imperialist country, the soviet union has been using "economic assistance" and "military aid" as bait to tighten its economic and political control over various developing countries. opposition against it is mounting, internally as well as externally.

referring to the powerful development of the third world, djawoto said: "all the attempts made by the imperialists, social-imperialists and reactionaries to suppress, split, appease or strangle the national liberation movements and revolutionary armed struggles of the colonised, suppressed and exploited peoples have not been able to arrest or hold back the powerful tide of national liberation and independence. many newly independent countries of the third world are markedly advancing their positions in defence of their national independence, state sovereignty

and natural resources, in opposition to imperialism, colonialism and superpowers' hegemonism and for the development of their national economy by mainly relying on their own human and material resources. their struggle for strengthening solidarity, consolidating and advancing their achievements keeps on growing excellently."

he said: "the people of asia, africa and latin america who have long suffered from imperialist and colonialist aggression, oppression and exploitation, have been rising up in struggle of unprecedented breadth and depth for national liberation, for safeguarding national sovereignty and their natural resources and for economic, social and cultural emancipation. all these struggles against imperialism, colonialism, neo-colonialism, and particularly against superpowers' hegemonism are uniting closely the people in the third world and making them ever more powerful, strengthening the struggles of all the forces fighting against their common enemies."

he declared that the afro-asian journalists' association "extends its full support to all these struggles and will continue to fight against imperialism, colonialism, neo-colonialism, and especially against superpowers' hegemonism and will make its utmost to enhance the militant unity of the people of asia, africa and latin america and the world over."

shih shao-hua said in his speech that the afro-asian journalists' day is being celebrated in an excellent international situation. he said: "the present world situation is characterized by 'great disorder under heaven'. this situation is developing in a direction ever more favourable to the revolutionary struggle of the peoples of the world and unfavourable to imperialism and social-imperialism. contention between u.s. imperialism and soviet revisionist social-imperialism and their aggression, plunder, intervention, subversion and control in many parts of the world have sharpened the basic world contradictions and enhanced the awakening and unity of the people of all countries in general and the people of the third world in particular. the struggle of the afro-asian people to win and safeguard national independence and to oppose the power politics and hegemonism of the superpowers is developing both in breadth and depth. countries want independence, nations want liberation and the people want revolution -- this historical trend is rising in tempestuous waves and rolling irresistibly onward. the people of the world will continue to advance from victory to victory amidst this violent turbulence.

"we are glad to see that, in such an excellent situation, the ranks of revolutionary journalists in asia and africa are growing in strength and progressive journalism there is developing with each passing day, forcefully contributing to the struggle against imperialism and to the people's

revolution. through news reporting, broadcasting and photographing, the progressive and revolutionary afro-asian journalists bring the people in asia, africa and the rest of the world news of the afro-asian people's victories in their struggle against imperialism, colonialism and neo-colonialism, hegemonism, zionism and racism; they propagate the afro-asian people's determination and efforts to strengthen solidarity, strive for national independence, safeguard state sovereignty and develop the national economy; and they expose the fraud of the so-called 'detente' trumpeted by the u.s. imperialists and the soviet revisionists who are crisis-ridden and beset with troubles internally and externally."

referring to the deep-going campaign to criticize lin piao and confucius throughout china, shih shao-hua said: "this struggle is of great immediate significance and far-reaching historic importance for consolidating and expanding the great achievements of the great proletarian cultural revolution, consolidating the dictatorship of the proletariat, preventing a capitalist restoration, and advancing the socialist cause. we are determined to carry to the end this political and ideological struggle of opposing and preventing revisionism."

he added: "china is a socialist country, and a developing country as well. china belongs to the third world. following chairman mao tsetung's teachings, the chinese people have always regarded it as their bounden internationalist duty to sympathize with and support the revolutionary struggles of the people of other countries. the chinese journalists will continue to unite and fight side by side with the afro-asian journalists and the progressive journalists in other parts of the world. we shall learn from and support each other, advance shoulder to shoulder and do our share in contributing to the struggle waged by the afro-asian people and the people throughout the world to oppose colonialism, imperialism and hegemonism, win and consolidate national independence and safeguard state sovereignty."

attending the meeting were mrs. djawoto; members of the a.a.j.a. secretariat ichihei sugiyama and his wife, dharmasena manuweera and his wife, said salim abdulla and yang yi; members of the executive secretariat of the afro-asian writers' bureau hamid wafi and his wife, and li mao-chai; and new zealand friend rewi alley.

also present were vice-president of the chinese people's association for friendship with foreign countries yang chi, leading members of the "people's daily", the central broadcasting administration and the information department of the ministry of foreign affairs chen chun, yang chao-lin and yen hung-liang; and representatives of peking press and publication circles.

on hand were also diplomatic envoys, embassy press attaches and their wives of asian, african and other countries to china, as well as foreign correspondents stationed in peking.

CHINA AND ARAB COUNTRIES

Chinese Gymnastics Team Leaves for Arab Countries

(NCNA-English Peking, April 24, 1974)

a chinese gymnastics team with wu hung-hsin as its leader and sun kai-feng and li wan-fang as its deputy leaders left here by plane this morning on a friendly visit to algeria, morocco, tunisia and iraq.

the team was seen off at the airport by pai ping and kuo lei, leading members of departments concerned under the chinese physical culture and sports commission.

present were aref m. ali karim, charge d'affaires ad interim of the iraqi embassy in peking, ezzeddine bouhlila, first secretary of the tunisian embassy, and adib taieb, secretary of the moroccan embassy.

CHINA AND AUSTRIA

Acting Chairman Tung Pi-wu Sends Message of Condolence on Death of President Franz Jonas of Austria

(NCNA-English Peking, April 25, 1974)

tung pi-wu, acting chairman of the people's republic of china, today sent a message to bruno kreisky, acting president of the republic of austria, expressing deep condolences on the death of president franz jonas of austria. the message reads:

his excellency bruno kreisky,
acting president of the republic of austria,

vienna

shocked to learn of the passing away of his excellency franz jonas, president of the republic of austria, i wish, on behalf of the chinese government and people, to express our deep condolences to the government and people of the republic of austria and our sincere sympathy to president franz jonas' family.

tung pi-wu,
acting chairman of the
people's republic of china

peking, april 25, 1974

CHINA AND BRITAIN

British Medical Delegation Leaves Peking for Other Parts of China

(NCNA-English Peking, April 25, 1974)

the british medical delegation led by professor j.e. goodwin and professor sir david smithers enplaned here today to tour shanghai and kwangchow before going home.

members of the delegation arrived in peking on april 19 and 20 as guests of the chinese medical association. they were honoured at a dinner given by yen chun, a leading member of the host organization. they had a friendly conversation over the dinner. the british guests had academic discussions with their chinese counterparts and viewed hospitals, a factory, a rural people's commune and historical sites.

CHINA AND DENMARK

Danish National Gymnastics Team Leaves Peking for Home

(NCNA-English Peking, April 24, 1974)

the danish national men's and women's gymnastics team with niels peter nielsen as its leader and inge peters as its deputy leader left here by plane for home today after a friendly visit to china.

seeing the team off at the airport were pai ping, a leading member of the chinese gymnastics association, and chinese gymnasts and coaches.

on hand were danish ambassador to china j.a.w. paludan and embassy officials.

CHINA AND GHANA

Ghanaian Government Trade and Industry Delegation Arrives in Peking

(NCNA-English Peking, April 25, 1974)

a ghanaian government trade and industry delegation led by colonel w.c.o. acquaye-nortey, regional commissioner for upper region, flew in here this evening for a friendly visit to china.

it was greeted at the airport by chinese vice-minister of foreign trade chen chieh and leading members of other departments concerned.

ghanaian ambassador to china richard m. akwei and embassy officials were also present.

CHINA AND ITALY

Italian Delegation Arrives in Peking

(NCNA-English Peking, April 25, 1974)

an italian delegation led by marco francisci, minister plenipotentiary, first class, of the economic department of the italian foreign ministry, flew in here today to attend the third session of the sino-italian amalgamated committee in accordance with the stipulations of the trade and payments agreement between the chinese and italian governments.

it was greeted at the airport by kao li-hsing, leading member of a department concerned under the chinese ministry of foreign trade, and marco pisa, minister of the italian embassy in china.

CHINA AND JAPAN

Japanese Government Fishery Experts Delegation Leaves Peking for Home

(NCNA-English Peking, April 25, 1974)

the nine-member delegation of japanese government fishery experts led by kazuo yasufuku, deputy director-general of the fisheries agency of the ministry of agriculture and forestry, left peking for home yesterday after concluding the preliminary round of negotiations here on the china-japan governmental fishery agreement.

hao chung-shih, chinese vice-minister of agriculture and forestry, met and had a friendly conversation with the delegation monday afternoon.

Osaka "Japan-China Friendship Ship" Delegation Leaves Tientsin for Home

(NCNA-English Tientsin, April 25, 1974)

the 394-member osaka "japan-china friendship ship" delegation wound up a friendly visit to tientsin and left here for home this afternoon, carrying with it the chinese people's profound sentiments of friendship.

while in tientsin, the japanese friends visited factories, rural people's communes, schools, workers' housing estates, homes for the aged, children's palace, shops and kindergartens. everywhere they met with warm welcome.

at the tientsin no. 1 machine tool plant, the japanese guests learned how the workers there steadily expanded production by working in the spirit of self-reliance and hard struggle. they made round of the workshops and the kindergarten. chinese workers presented song and dance items for the guests. when a worker sang a hokkaido folk song in japanese, the japanese friends either clapped or hummed to the rhythm.

five thousand people met at the people's indoor stadium this morning for a sports gathering with the japanese friends. when delegation leader sakae kishi and other japanese friends entered the main hall in the company of first vice-chairman wu tai of the tientsin municipal revolutionary committee, 1,000 flower-waving children shouted slogans of welcome and 200 gaily-dressed little red guards broke into a "dance of welcome". upholding a red flag inscribed with "long live the

friendship between the japanese and chinese peoples", the japanese friends walked round the arena amidst warm applause.

a friendly volleyball match was played between the tientsin women teachers' team and the osaka women's team. the guest team has an average age of 41. their sterling performance and good sportsmanship drew enthusiastic applause from the spectators. the chinese hunan and chekiang provincial women's basketball teams gave an exhibition match for the japanese friends. a warm atmosphere of friendship between the chinese and japanese peoples prevailed throughout the gathering.

delegation leader sakae kishi gave a reciprocal banquet before departure. first vice-chairman wu tai, secretary general wang chen-tang and leading members of other local departments attended.

this afternoon, the tientsin new harbour was a scene of jubilation. speaking at the send-off ceremony, secretary-general wang chen-tang asked the japanese friends to convey the deep feelings and friendship of the tientsin people and their cordial regards to the japanese people. in reply, delegation leader sakae kishi described the visit to tientsin as having deepened the friendship between the peoples of japan and china. he pledged to continue to work for japan-china friendship so that the two peoples would live in friendship from generation to generation. the japanese friends boarded the ship amid warm cheers. the japanese friends threw numerous paper streamers to the well-wishers on the dock. the well-wishers and the japanese friends held the streamers and cheered. among the several hundred well-wishers were leading members of departments concerned including yang chung-shan, su min, lin chi-yu, pa mu-lan and chen hsiang-wen.

yueh tai-heng, a leading member of the head office of the china international travel service, made a special trip here from peking to see the japanese friends off.

Japanese Guests Leave Peking for Kwangchow

(NCNA-English Peking, April 25, 1974)

nikkyo niwano, president of the rissho koseikai of japan, and his party left here by air this morning for kwangchow before going home.

they were seen off at the airport by leading members of chinese organizations concerned, including chao pu-chu and wang yun-sheng.

while in peking, the japanese friends visited the central institute for nationalities, the palace museum, the great wall and a ming tomb.

nikkyo niwano gave a reciprocal banquet here yesterday evening. liao cheng-chih, president of the china-japan friendship association, and others attended the banquet.

Chinese Go Chess Delegation Ends Visit in Japan

(NCNA-English Tokyo April 25, 1974)

the chinese go chess delegation led by chen chi left here for home today at the conclusion of its friendly visit to japan.

the chinese delegation arrived in tokyo on april 4 at the invitation of the headquarters of the japan-china friendship association (orthodox).

on the evening of the following day, a reception was held in honour of the delegation by the japan-china friendship association (orthodox) headquarters, yomiuri shimbun-sha, the japanese chess association and the kansai chess association.

the delegation visited tokyo, osaka, fukuoka and other cities and attended the go chess contest jointly organized by the japan-china friendship association (orthodox) and yomiuri shimbun-sha. the chinese players held 56 games with japanese players. the chinese players won 25 games and lost 29. two games ended in a tie.

the chinese guests exchanged experiences with japanese friends from the go chess circles. they also visited the ancient city nara and places of historical interest.

the chinese delegation gave a farewell reception yesterday evening. chen chi, head of the delegation,

seimin miyazaki, director general of the japan-china association (orthodox) headquarters, and mitsuo mutai, director of "yomiuri shimbun", spoke at the reception. they said that exchanges between the chinese and japanese chess circles help not only to enhance the chess art, but also to strengthen mutual understanding and friendship between the chinese and japanese peoples.

Japan-China Friendship Association (Orthodox) Opposes "Yasukuni Shrine Bill"

(NCNA-English Tokyo, April 25, 1974)

the headquarters of the japan-china friendship association (orthodox) issued a statement on april 17, denouncing a handful of japanese reactionaries for railroading the "yasukuni shrine bill" through the japanese house of representatives' cabinet committee.

the statement says that the reactionary bill had been submitted to the lower house for approval for several times, but was rejected due to strong public opposition.

a handful of japanese reactionaries, the statement says, tried to obstruct the signing of the japan-china air transport agreement long desired by the people of the two countries. at the same time they forced the "yasukuni shrine bill" through the house of representatives' cabinet committee. this completely runs counter to the spirit of the japan-china joint statement which expressed "deep self-reproaches" for the criminal aggression committed by the japanese militarists against china.

in conclusion the statement pledges to fight to the end together with the overwhelming majority of the japanese people who oppose the "yasukuni shrine bill".

CHINA AND MEXICO

China-Mexico Joint Trade Committee Meets in Mexico

(NCNA-English Mexico City, April 24, 1974)

the "china-mexico joint trade committee" held its first session here from april 18 to 19.

the session was held in accordance with a trade agreement signed by the governments of china and mexico in april 1973. present at the session were the chinese trade delegation led by sun so-chang, deputy bureau director of the ministry of foreign trade, and the mexican trade delegation led by antonio calderon martinez, general director of trade of the ministry of industry and commerce. also present were chinese ambassador to mexico yao kuang and mexican ambassador to china eugenio anguiano. the session proceeded in an atmosphere of friendship and mutual understanding.

mexican minister of industry and commerce jose campillo sainz and acting foreign minister ruben gonzalez sosa received the chinese delegation respectively.

the chinese delegation left here for home today.

CHINA AND MONGOLIA

Mongolian Government Trade Delegation Leader Arrives in Peking

(NCNA-English Peking, April 25, 1974)

d. tserensamga, leader of the mongolian government trade delegation and vice-minister of foreign trade, arrived here by train today.

he was greeted at the railway station by chen chieh, chinese vice-minister of foreign trade, and kao lu, deputy departmental director of the ministry of foreign trade.

on hand were s. sosorbaram, mongolian ambassador to china, and d. hishge, deputy leader of the delegation who arrived here earlier.

CHINA AND PAKISTAN

Vice Premier Teng Hsiao-ping Meets Pakistan Administrative Staff College Delegation

(NCNA-English Peking, April 25, 1974)

teng hsiao-ping, vice-premier of the state council, this morning met and had a cordial and friendly conversation with the delegation of the pakistan administrative staff college led by hassan habib, principal of the college.

pakistan ambassador to china mumtaz ali alvie was present on the occasion.

among those present were han nien-lung, chinese vice-foreign minister, and yang chi, vice-president of the chinese people's association for friendship with foreign countries.

CHINA AND SOVIET UNION

Assistance, or Plunder?

(NCNA-English Peking, April 24, 1974)

soviet foreign minister gromyko feverishly advertised soviet "assistance" to the developing countries in his speech at the u.n. general assembly special session, saying that "the soviet union are vigorously assisting the developing countries in prospecting and exploiting sources of energy and various other kinds of mineral raw materials", that "such assistance has no political, military or other conditions attached," that the soviet union "emphasized the principle of the sovereign right of every state (to dispose freely of its natural resources)", and so on and so forth.

are things really as what he has said? such lies as told by mr. gromyko can be refuted by the fact of soviet revisionist social-imperialism's plunder and control of oil resources in the middle east.

the middle east with its rich oil resources has long been a major target for imperialist contention. soviet revisionism joined with an inordinate ambition in the rivalry for oil in the middle east after stepping on the road of social-imperialism. in recent years, the soviet revisionists signed with a number of middle east countries economic and technical "aid" agreements on oil "prospectation and exploitation". unlike gromyko's boast of "with no

conditions attached", such "aid" has all kinds of harsh political, economic and military terms attached. in playing dirty and cunning tricks in this regard, soviet revisionism has excelled and gone farther than its master -- old-time imperialism.

under such economic and technical "aid" agreements, the soviet revisionists first of all obtained the right to prospect and exploit oil resources in a number of middle east countries. choosing a persian gulf country with rich oil resources as a foothold, they signed two oil agreements with this country in 1969 and got the right to exploit two big oil pools in the form of loans and technical "assistance". then they mustered some east european members of the "community" for investment. according to estimation in the west, they made a total investment of 300 million dollars in one of the big oil pools. by "aiding" this country to prospect oil deposits, exploit oil-fields, build refineries, build oil pipeline, the soviet revisionists have got to know the state of affairs about the oil resources of this country and penetrated into certain key departments in this country's oil industry. through "aid", they have reached their claws into the oil industry of some gulf and north african countries by obtaining the right to prospect and exploit oil resources.

apart from controlling the oil production of other countries through economic and technical "aid", the soviet revisionists demanded repayment by the recipient countries with down-priced oil, natural gas and other natural resources. the soviet "pravada" said bluntly: "it is a blunder to consider foreign aid as a kind of alms and waste of money.... such aid is not given gratis as some comrades think." the chairman of the soviet state committee for foreign economic relations said in an article: "iraq supplied the soviet union with oil by way of compensation for expenditures on aid. we imported 4,000,000 tons of oil from iraq in 1972, and the import will be increased considerably in 1973." "egypt, syria and libya are compensating and will compensate expenditures paid by our institution with oil." "according to a soviet-iranian agreement", he said, "iran supplies (the soviet union) with over 8,000 million cubic metres of natural gas every year." according to reports, an oil-exploitation agreement signed between soviet revisionism and a middle east country in 1972 stipulated that in 1973-1980, this state must export to soviet revisionism crude oil at a price 20 per cent lower than that at the international market to pay its debts and wipe out the trade deficits.

the soviet revisionists started to import crude oil in 1967 and bought only 100,000 tons at that time. under the signboard of "aid", they were busily engaged in the selling of machines and munitions in exchange for oil. the crude oil they grabbed in the middle east increased from 7.5 million tons in 1972 to 12-15 million tons in 1973. the west estimated that the soviet revisionists will import 50-100 million tons of oil from the middle east in 1980.

one of the important attached conditions in soviet revisionist "aid" is to claim the right to use naval bases and ports in some middle east oil-producing countries. the soviet revisionists have reportedly seized a number of military bases and set up secret military installations in the gulf area abundant with oil resources. securing a foothold there, the soviet fleets have been increasingly frequenting the gulf area in recent years, making a big show of their strength. this is not only directly threatening some gulf oil-producing countries but also threatening the safety of lanes through which the middle east oil is transported to various parts of the world.

in order to justify their plunder and control of the middle east oil, the soviet revisionist clique even went so far as to preach the absurd theory that the middle east oil is "international wealth". they claimed that "the arab oil, though it is arab wealth in form, is in reality international wealth." this is the out-and-out imperialist fallacy that "plunder is justified." if such theory is justified, then where is national sovereignty, and where are national resources? to put it bluntly, this is a theory that "mine is mine and yours is also mine." the soviet assertion about "the principle of the sovereign right of every state" is a complete lie exclamation

there is an abundance of oil deposits in the soviet union. the soviet revisionists do not have the ability to exploit by themselves, so they begged the u.s. and japan to lend them a hand in exploitation. why then do they try desperately to control and plunder the middle east oil resources? that is because soviet revisionist social-imperialism, like u.s. imperialism, is also governed by the law of imperialism. the soviet revisionists try their utmost to control and plunder the middle east oil to meet their need of contending for world hegemony. strategically, the focus of soviet-u.s. contention is in europe, where 80 per cent of oil consumption comes from the middle east. once the soviet revisionists controlled the oil-producing areas in the middle east and the oil pipelines in the persian gulf, they would have seized the switch of the pipelines to europe. just as a french paper points out, he who possesses oil will "control europe whose oil is supplied by the east."

running after high profits is the nature of imperialism. actuated likewise by the profit motive of capitalism, the soviet revisionists have reaped huge profits through the exchange of unequal values and by means of buying cheap and selling dear. one ton of oil they imported from the middle east is 20 dollars cheaper than that exploited in the remote soviet border regions. they resold mid-east oil in europe at a price four times higher and mid-east natural gas, five times higher. this brought them 200 to 300 per cent profits. according

to a report of the london "daily express", iraq was forced to sell at a low price 6 million pounds' worth of oil to the soviet union in order to repay the debt it incurred in arms purchases during the october anti-aggression war. the oil was resold by the soviet union to west germany at the high price of 18 million pounds. there are plenty of such examples. this is how the soviet revisionists have become known as "'capitalist' russian oil barons".

the soviet revisionists' plunder of middle east oil resources has formed a sharp contrast to mister gromyko's glib talk. it has completely unmasked the hypocritical and reactionary nature of soviet revisionism as "socialism in words, imperialism in deeds".

Dirty Record of Soviet Social-Imperialists

(NCNA-English Peking, April 24, 1974)

speaking at the special session of the u.n. general assembly on april 11, soviet foreign minister a.a. gromyko affected to "condemn" international monopoly capital and dwelt at length on the history of the old-time imperialists' economic plunder of the developing countries, in a vain attempt to divert attention and extricate the soviet revisionist social-imperialists from isolation in the world and at the current special session.

but gromyko's clumsy performance only enables the people of the world to see more clearly the hypocritical features of the soviet revisionists.

in his speech, gromyko talked glibly about the "principle of sovereignty" and the "spirit of equality" in economic relations among nations. he asserted that the "international division of labour imposed on the economically under-developed countries" by international monopoly capital and the "exchange of unequal values" are the "fundamental reasons" why the developing countries "remain economically backward and low in living standards." he professed that the soviet union "resolutely declares against stronger states, by taking advantage of the superiority in the level of development, imposing unequal cooperation on less developed countries" and is opposed to the "use of economy as a lever to interfere in the internal affairs of other countries and exert political pressure on them." he added, "if we look into history, say in the past 30 or 40 years, there are many pages which are far from clean in this respect."

as one of the greatest international exploiters and oppressors of the present era, the soviet revisionist

social-imperialists have the cheek to harp on the "principle of sovereignty" and their opposition to "unequal cooperation." furthermore, they have talked about the "far from clean" history of economic relations among nations in the past decades. this is indeed a great mockery of historical truth exclamation

it is true that for many years, the colonialists and imperialists have carried out ruthless economic enslavement and plunder of the third world nations by means of such impositions as "international division of labour" and "exchange of unequal values". their history of exploitation and plunder of the developing countries is truly despicable and filthy. but the soviet foreign minister tries desperately to embellish the soviet revisionists as the defender of the economic interests of the developing countries, and the champion of the "principle of sovereignty" and the "spirit of equality" in international economic relations. does this really tally with historical facts? is the record of the soviet revisionists in the history of world economic relations a bit less filthy than the other imperialists?

from the soviet revisionists' economic relations with the "fraternal countries" of their "family" -- the east european comecon members -- over the past dozen and more years, not to mention their economic plunder, exploitation and intervention in many third world countries, it is not difficult to discover what mr. gromyko has "condemned" against international monopoly capital in his speech is exactly what the soviet revisionists themselves have been going all out to achieve in eastern europe. the soviet revisionists not only are "far from clean" "in this respect," but also have a dirty record of hegemonism and neo-colonialism to boot.

as is known to all, the soviet revisionist leading group has been frenziedly pushing "economic integration" within the comecon in the past ten or more years. the "international division of labour" imposed by the soviet revisionists on the east european countries in the name of "integration" is no different from that of the old-time imperialists. moreover the soviet revisionists have even outdone the old-time imperialists in their despotism and dirtiness. they are openly opposed to "artificially restricting the process of expanded reproduction within the framework" of the east european countries. they demand that the latter "readjust" their "economy" according to the "international division of labour", thereby crudely interfering in the internal affairs of these countries. there is no room whatsoever for the "principle of sovereignty" and the "spirit of equality" in the "international division of labour"

advocated by the soviet revisionists. they maintain that the soviet union should "play the leading role" because "this is decided not only by the high potentialities of the soviet economy and science but also by its role in the system of economic relations among the fraternal countries." in line with the soviet revisionists' needs for "economic integration", the other countries are required to effect not only "specialization of their enterprises and departments", but also "specialization of their whole national economy" in order to pave the way for establishing a unified "world socialist economic complex" and determining anew the economic "position" of various countries. this is a brazen attempt to reduce the other countries into soviet economic satellites.

as a result of such "international division of labour", the democratic republic of germany has been forced in recent years to convert 60 textile mills into electric motor plants, forsake its traditional aircraft, tractor and big-cylinder car manufacturing, and restrict its iron smelting industry. czechoslovakia has ceased developing its oil and manganese extraction industries. hungary has abandoned the production of trucks and vessels of 1,500 tons upwards and its traditional radio manufacturing. instead, these countries have switched to other industries assigned to them according to the "division of labour." bulgaria has been forced to reduce the acreage sown to grain and as required by the "division of labour", to direct its efforts to growing fruits, vegetables, tobacco and other agricultural produce. the east european countries have thus been virtually relegated to soviet processing plants and supply bases for fixed commodities. in the name of "international division of labour", the soviet revisionists concentrate on the building of warships to meet the need of military expansion, while poland, the g.d.r. and hungary have to use the greater part or even the whole production capacity of their ship-building industry to build non-military ships and equipment for the soviet union. the soviet revisionists themselves produce the main parts for electronic computers and cars while some east european countries are required to turn out spare parts and other auxiliaries for them in accordance with the "division of labour." gromyko said that "the international division of labour" imposed by imperialism "on economically underdeveloped countries" has reduced these countries to an "economically subordinate position". one may ask the soviet revisionist gentlemen, is not your so-called "international division of labour" intended to place the eastern european countries on such a "subordinate position"? facts have proved that your so-called "principle of sovereignty" is pure nonsense exclamation

in the past decade and more, the soviet revisionists

have always asked the eastern european countries to "coordinate" their national economic plans with that of the soviet union in accordance with the soviet request to "re-arrange their economies and to integrate them". in fact this is designed to put the economic plans of these countries entirely on the soviet economic orbit. the soviet revisionists "coordinated" in succession the four five-year plans of the soviet union and the eastern european countries in the period from 1956 to 1975. "a complex programme on economic integration" for 20 years was dished up in 1971. according to this "programme", the "total volume of production and varieties of products, the volume of international transport and investments" of the eastern european countries are all "objects for coordination". apart from the "coordination" of state plans, the soviet revisionists have set up many standing "organizations for international economic cooperation". through these supra-national organs they exercise direct control over such key economic departments of the eastern european countries as finance, industrial production, power and transport. just see: while viciously trampling on the sovereignty of other countries and unreasonably depriving other countries of the right to work out their national economic plans, the soviet revisionists have talked glibly about soviet opposition to "taking economy as a lever to interfere in the internal affairs of other countries". what else is this if not out-and-out hypocrisy?

even more ludicrous is soviet opposition to "exchange of unequal values and the notorious 'scissors' gap". everyone knows that this practice is the masterpiece of the soviet revisionists in dealing with the eastern european countries.

the soviet revisionists have mercilessly squeezed the eastern european comecon member states like a heavy press in the past decade and more through soviet control of their foreign trade, first of all, monopoly of the supply of raw materials and fuels to these countries, and through buying cheap and selling dear as well as exchange of unequal values. they sell machines, equipment and fuels to east europe at prices higher than those at the international market. according to official data released by the soviet revisionists, the price of crude oil exported by the soviet union to east germany, hungary, poland and czechoslovakia from 1960 to 1967 was twice that sold to west germany, switzerland, italy, france, japan and spain in the same period. compared with the prices of soviet exports to west germany, the soviet revisionists squeezed additional 3,900 million rubles from the eastern european comecon member states through the export of petroleum, iron ores, pig iron, hard coal and ginned cotton from 1961 to 1971. apart from selling

dear, they pressed down to the possible extent the prices of industrial and agricultural products imported from the eastern european countries. how insatiable is their avarice exclamation according to data from various sources, the prices of machines and equipment the soviet union imported from east europe are 10-50 per cent lower than those at the world market. for instance, the price of a locomotive made in a eastern european country can buy 3,400 tons of oil at the international market but it can only buy 1,300 tons of oil when sold to the soviet union. the prices of certain lathes and milling machines of east germany are pressed down 25-30 per cent when sold to the soviet union. about 50 per cent of bulgaria's farm produce is exported to the soviet union at very low price. open dissatisfaction with this was voiced in the bulgarian press not long ago. according to western estimates, the soviet revisionists extorted 15,100 million u.s. dollars from the eastern european comecon member states from 1955 to 1965 through buying cheap and selling dear.

it is crystal clear that the history of economic relations between soviet revisionism and the eastern european comecon member states in the past decade and more is a dirty record of soviet control, interference and exploitation of these countries. the soviet revisionists have behaved in such a way towards their "fraternal" countries in the community, let alone the third world countries in asia, africa and latin america. therefore, no matter how mr. gromyko tried to flatter and deceive the third world countries with empty talks about the "principle of sovereignty" and the "spirit of equality", he can never "expound and prove" to these countries the so-called "fundamental difference" between social-imperialism and old-line imperialism in enslaving and plundering other countries. it is entirely futile for the soviet revisionists to deceive others by their sham label of "socialism".

CHINA AND SUDAN

Chinese Ambassador Holds Reception for Sudanese Acrobatics Trainees Returned from China

(NCNA-English Khartoum, April 24, 1974)

chinese ambassador to sudan yang shou-cheng gave a reception yesterday evening to warmly welcome the young sudanese acrobatics trainees who returned here recently after finishing their studies in china. the group of 49 acrobatics trainees was led by hassan mohamed osman and with mohamed el-sheikh gumaa as deputy leader.

among the more than two hundred guests attending the reception were sudanese minister of culture and information omer el hag musa, under-secretary of the ministry ibrahim el salahie, director of the culture department doctor ahmed el zein sagayroun, director of the sudanese national theatre el fekki abdel rahman, other high-ranking officials of the ministry, as well as family members of the young sudanese acrobatics trainees.

both minister omer el hag musa and chinese ambassador yang shou-cheng spoke on the occasion warmly praising the friendly relations and cooperation between the two peoples and governments of sudan and china.

a colour documentary film on chinese acrobatic performances shown at the reception was warmly applauded by the audience.

the reception proceeded in a cordial and friendly atmosphere.

CHINA AND TUNISIA

Tunisian President Receives Leaders of Chinese Medical Team

(NCNA-English Tunis, April 23, 1974)

tunisian president habib bourguiba received ma cheng-shih, head, and yang ho-ting, deputy head, of the chinese medical team in jendouba, northwest tunisia, yesterday.

president bourguiba had a friendly conversation with them. he said: "i am very pleased to see you here. i am satisfied with the results you have achieved in your work."

the governor of jendouba was present on the occasion.

president bourguiba arrived in the province for an inspection yesterday morning.

CHINA AND ZAMBIA

Zambian President Sees Chinese Documentary Films

(NCNA-English Lusaka, April 22, 1974)

zambian president k.d. kaunda and his wife saw chinese documentary films "tanzania-zambia railway under construction" and "red flag canal" at the state house here on the evening of april 20.

accompanying the president to see the films were secretary general of the united national independence party (u.n.i.p.) a.g. zulu and prime minister m. chona.

most members of the central committee of the u.n.i.p., ministers of the cabinet and 600 delegates of the u.n.i.p. who have come from all parts of the country for a meeting of the national council of the u.n.i.p. were also present on the occasion.

tang yung, charge d'affaires ad interim of the chinese embassy here was also present.

the films were warmly welcomed by president kaunda and other zambian friends.

TERRITORIAL WATERS

Panamanian Paper Denounces Violation of Territorial Waters by American Fishing Boat

(NCNA-English Panama City, April 23, 1974)

the panamanian paper "matutino" in an article today denounces the illegal intrusion of an american fishing boat into panama's territorial waters.

commenting on the illegal operations of the american tuna boat "raffaello" in panama's territorial waters on april 17, the article says that "these flagrant violations of the latin american maritime right" in waters under the jurisdiction of latin american countries "have occurred as a form of expropriation of others' natural resources by means of pillage and plunder".

but the case of the american tuna boat "raffaello" "is more exasperating, because the pirate boat was captured seven miles south of punta mala... that is to say, the pirate boat was captured within 12 miles which, according to the u.s. contention, is the limit of national jurisdiction that a state can claim", the article says.

it points out that the intrusion by the american fishing boat "is purely a political incident". it stresses that

"this happened on the eve of the caracas conference (on the law of the sea) at which the latin american peoples and governments are going to reaffirm their stand on the rights of the sea and to unify their defence strategies against the aggressive activities of the big powers which have moved freely on all seas to plunder the fishing resources of the coastal states, generally the developing countries".

it was reported that the panamanian government had fined the american intruder 82,200 balboas (one balboa is equivalent to one u.s. dollar) and confiscated the 252 tons of tuna the boat had caught.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

May 8, 1974 No. 5609

****
* NATIONAL *
****

CONTENTION BETWEEN HSÜN K'UANG AND MENCIUS AND CRITICISM OF LIN PIAO

The Contention Between Hsün K'uang and Mencius Is the Struggle Between the Two Lines

by

Ching Yün-ko (劲 云 戈)
Kirin University

(Peking Jen-min Jih-pao, April 25, 1974)

During the period of the Warring States, a violent struggle between Hsün K'uang (alias Hsün Ch'ing) and Mencius took place on the ideological front. In the past 2,000 years, this struggle was described by many historians as a struggle within the Confucian school to cover up its class essence. Actually, the contention between Hsün K'uang and Mencius was a decisive struggle between the Confucian school and the Legalist school after Shang Yang's political reforms, a struggle between the two lines for and against reform and restoration of the newly emerging landlord class and the slave-owner class on the decline.

The bourgeois careerist, conspirator, counter-revolutionary double dealer, renegade and traitor Lin Piao played up the Confucian school and attacked the Legalist school. He was bent on promoting restoration and retrogression and was extremely hostile to the revolutionary cause. Consequently, to clarify further the significance of the struggle between the Confucian school and the Legalist school and to understand further the progressive role of the Legalist school and the reactionary role of the Confucian school is also useful to the further criticism of the ultra-Right essence of the Lin Piao line.

I

From the last part of the period of the Spring and Autumn Annals to the period of the Warring States, because of the decline of the state

apparatus of the slave-owning aristocracy and of the widespread use of iron farm implements and oxen in farming, the rapid improvement of agricultural productivity had undermined the chingt'ien system of land division which constituted the economic base of the slavery system, and there emerged the new feudal relations of production. The introduction of "levies on land" by the Lu State in the year 594 B.C. showed that the state apparatus of the slave owners on the decline had no alternative but to acknowledge the legal existence of the right to own land by the newly emerging landlord class. In the year 536 B.C. the "Criminal Code" was cast in the State of Cheng, and in the year 513 B.C. the "Tripod of Criminal Code" was cast in the State of Tsin. This showed that the reactionary slave-owner class no longer could rule in the old way.

Marx had pointed out, "Following the change of the economic base, reforms also took place either slowly or quickly in the whole of the colossal superstructure." ("Preface to A Critique of Political Economy") During the transition of China from the slavery system to the feudal system, the slave uprisings rocked and toppled the political power of the slave owners, and the representative figures of the newly emerging landlord class rose one after another to seize power from the slave-owning aristocracy. In correspondence with this, there emerged the reformation movement of the Legalist school representing the newly emerging landlord class.

The reformation movement of the newly emerging landlord class was carried out amidst the repeated contests of strength between the two classes and the two lines. The State of Wei empowered Li Li to carry out social reforms according to the Legalist line, and he compiled six volumes of "laws and institutions" to protect the interests of the newly emerging landlord class. Meanwhile, he also put in force the system of determining emoluments according to merits, thus abolishing the hereditary prerogatives and striking blows at the influence of the slave-owning aristocracy. The State of Han appointed Shen Pu-hai as Prime Minister to carry out the political line of the Legalist school and enforce the system of "rule of law that confers rewards according to merits and offices according to ability" (Philosopher Han Fei's "Wai Ch'u Shuo Tso Shang"), thus strengthening the influence of the dictatorship of the newly emerging landlord class. The State of Chao also appointed Legalist figures to carry out social reforms according to the Legalist line. However, when Wei, Han and Chao (these three states were carved out from the State of Tsin and were therefore called the "three Tsins") appointed Legalists to carry out reforms, because the restoration forces of the slave-owning aristocracy were still very strong, they also gave important appointments to the Confucianists. Because of this, the political reforms of the Legalist school could not be implemented through to the end, and the three Tsins were consequently devitalized and thrown into confusion.

Wu Ch'i carried out a radical reformation movement according to the Legalist line in the State of Ch'u. He expropriated the slave-owning aristocrats who had enjoyed their prerogatives for more than three generations of their hereditary emoluments, relieved them of their offices and banished them to desolate areas. However, after the death of King Tao of Ch'u who supported and backed up the reforms, the slave-owning aristocrats

ruthlessly murdered Wu Ch'i and buried this reformation movement. Afterward, the State of Ch'u was also devitalized and thrown into confusion.

Summing up the experiences of these reformation movements, Han Fei said, "Without Wu Ch'i,Ch'u was devitalized and thrown into confusion." ("Ho Family" in Works of Philosopher Han Fei) He said, "The three Tsins were devitalized and thrown into confusion because they admired benevolence and righteousness, but Ch'in was well ruled and strong because it did not admire benevolence and righteousness." ("Wai Ch'u Shuo Tao Shang" in Works of Philosopher Han Fei) Only the reformation movement of the Ch'in State could be carried out and brought to victory because Shang Yang firmly elbowed aside the obstruction, interference and sabotage of the Confucian school.

Shang Yang (?-338 B.C.) carried out the Legalist line and enforced reforms without interruption for almost twenty years in the State of Ch'in, and profound social reforms were realized in many fields. Politically, Shang Yang ruled that "members of the royal family without meritorious military service" could not be listed on the records of the royal family. He thus abolished the system of "hereditary emoluments and offices" for the slave-owning aristocrats who were up till then granted emoluments as soon as they were born and were appointed as officials when they grew up. He carried out the most rigid "rule of law" of the newly emerging landlord class and began to set up the "system of prefectures and counties," thus laying down the foundation for the gradual formation of the state system of feudal autocracy based on the centralization of authority. In the military field, Shang Yang ruled that those with meritorious military service should be given high or low offices according to their merits. He thus concretely laid down the grades of rewards for encouraging people to fight for the political apparatus of the newly emerging landlord class. Among them, the two lowest grades were "Kung Shih" and "Shang Tsao" which were created to enable the slaves to win emancipation through rendering meritorious service. Economically, Shang Yang stipulated "the setting up of field embankments and borders," and the thorough abolition of the chingt'ien system of land division to consolidate and enlarge the feudal system of land ownership of the newly emerging landlord class. He also tried his utmost to promote the development of agricultural production, and ruled that those who "contributed more grain and cloth through farming and weaving" could have their "freedom restored"--a way to liberate the slaves through the development of production. In the ideological field, Shang Yang advocated the burning of the Book of Odes and the Book of History and was opposed to the ideology of the slave-owner class represented by the Confucian school.

After Shang Yang's political reforms were carried out, the question of shifting political power from the hands of the slave-owner class to the hands of the newly emerging landlord class was basically solved in the State of Ch'in and quick results were won in giving impetus to social progress. Agricultural production made headway and the military forces of the state were also strengthened.

The victory of Shang Yang's political reforms brought panic and terror to the slave-owner class on the decline inside and outside of the Ch'in State, and there was whipped up an adverse current against Ch'in and

the Legalist school. At the time, Mencius (390 B.C.-305 B.C.), the principal representative figure of the Confucian school, was the spokesman of this adverse current for restoration. He actively participated in and plotted a series of counter-revolutionary restoration incidents. Backed by the restorationist forces of the aristocratic slave owners, and "followed by several tens of carriages and attended by several hundred men" ("T'eng Wen Kung Part II" in Works of Mencius), Mencius went to various feudal states on the Central Plain and in the East to drum up support and to publicize "enlightened government" and other counter-revolutionary restoration theories of the Confucian school. After Wang Yen's counter-seizure of power from the newly emerging landlord class in the Sung State, he openly announced his desire to practice so-called "enlightened government." Hearing this news, Mencius joyously declared that all in the empire pinned their hope on Sung "wishing to have him for their sovereign." (Ibid.) He himself went to the Sung State to boost morale for the reactionary forces to restore the slavery system.

The Works of Mencius took Shang Yang's political reforms as the principal target of attack. It also gave tit for tat by putting forward theories and policies for the restoration of the slavery system. When annotating the Works of Mencius, the Confucian scholars of later days made no attempt to hide this. Politically, Mencius declared that Shang Yang was "not benevolent" because he practiced the "rule of law" of the newly emerging landlord class and suppressed the resistance of the slave-owning aristocrats. He openly clamored that it was necessary to "practice benevolent government" toward the slave-owning aristocracy and to restore the system of "hereditary emoluments and offices" so as to enable them to mount the stage once again and restore the dictatorship of the slave-owner class. In the military field, Mencius slandered the unification war carried out by Ch'in as "subjugating people by force," attacked Shang Yang for "fond of killing people" and openly declared that "those who are skillful to fight should suffer the highest punishment." ("Li Lou" Part I in Works of Mencius) He wanted to sentence Shang Yang to death. Meanwhile, he went everywhere to incite the big and small feudal princes to make use of so-called "troops of the enlightened rulers" to unify China under the "enlightened government," meaning to launch a counter-revolutionary war for the restoration of the slavery system. Economically, Mencius was most hostile toward the abolition of the chingt'ien system of land division by Shang Yang that caused the slave owners to lose their prerogative in forcing the slaves to work for them. He openly cried, "Now, the first thing toward a benevolent government must be to lay down the boundaries." ("T'eng Wen Kung" Part I in Works of Mencius) He meant that the practice of "benevolent government" must begin with the restoration of the chingt'ien system of land division so that the slave-owner class on the decline could have access to their "real estates," meaning their manors and slaves, once again. In the course of opposing Shang Yang's political reforms, Mencius had made the Confucius ideology even more reactionary.

Under the instigation of Mencius, a Confucian follower called Chao Liang quoted from the Book of History the two lines, "those depending on virtue prosper; those depending on force perish," to attack the political

reforms in the state of Ch'in to the face of Shang Yang. He also threatened Shang Yang with murder unless he surrendered his political power and called off his reforms. These two short lines reflected the intense hatred of the slave-owner class on the decline toward Shang Yang's political reforms. Five months afterward, Duke Hsiao of Ch'in who supported Shang Yang's political reforms died, and the restorationist forces of the slave owners in China crushed Shang Yang to death with a chariot and slaughtered his whole family.

What merits attention is that 2,000 years afterward, on the festive day of October 1, 1969, when the people all over the country were joyously celebrating the 20th anniversary of the overthrow of the fascist dictatorship of the big landlord class and the big bourgeoisie by revolutionary violence and the founding of the people's democratic dictatorship, Lin Piao wrote the lines of "those depending on virtue prosper; those depending on force perish" on scrolls and hung them up on the wall to vent his bitter hatred toward and to maliciously curse the Party and the proletarian dictatorship. This was a criminal evidence of his vain attempt to topple the proletarian dictatorship and to restore capitalism, and also gave evident expression to the ultra-Right essence of the Lin Piao line.

"The results obtained by the diehards always run counter to their wishes." Although the slave-owner class on the decline had murdered Shang Yang, "the laws of Ch'in were not done away with." ("Law Making" in Works of Philosopher Han Fei) Especially under the reign of King Chao of Ch'in, Fan Sui, Ts'ai Tse and other Legalists were successively appointed as Prime Minister. They firmly adhered to the political line of the Legalist school, went on to expropriate a handful of slave-owning aristocrats of their prerogatives, further strengthened the dictatorship of the newly emerging landlord class and gave impetus to the development of the landlord economy. They strengthened their armed forces and again and again defeated the troops of neighboring countries, thus expanding the territory of the Ch'in State and laying down the foundation for the armed unification of the whole country. The victorious development of the newly emerging landlord class in the political, economic and military fields dealt a devastating blow to the anti-Ch'in and anti-Legalist adverse current for restoration of the slave-owner class on the decline. In the ideological sphere, Hsün K'uang, the theoretician and thinker of the Legalist school, was the principal representative of this struggle against restoration.

Hsün K'uang (approximately 313-238 B.C.) took the stand of the newly emerging landlord class. He warmly supported and firmly defended Shang Yang's political reforms, and made all-round and systematic criticism of the reactionary ideology of the Confucian school represented by Mencius at the time. Hsün K'uang himself went to the Ch'in State to conduct on-the-spot investigations and to interview Legalist Fan Sui who was in power there at the time. He investigated the living conditions of the Ch'in people, their political attitude and the situation of the rule of law at various levels of the state apparatus. With boundless enthusiasm, he praised the Ch'in officials for their seriousness in law enforcement with none daring to form factions for selfish ends. The Court was able to control the whole situation and the efficiency of administration was high. He came to the

conclusion that Ch'in had drawn close to "perfection in rule" ("Powerful States" in Works of Philosopher Hsün), meaning drawing close to the highest ideal in the rule of law advocated by the newly emerging landlord class.

Hsün K'uang strongly denounced what Mencius called "benevolent government" as "invoking ancient kings to hoodwink the fools" ("Confucian Efficiency" in Works of Philosopher Hsün) and all in all a thing for deceiving people. He opposed Mencius' call for restoring the system of "hereditary emoluments and offices" and unambiguously pointed out that this system was the root cause of "disorder." ("Superior Man" in Works of Philosopher Hsün) He opposed the fallacies of Mencius who attacked Ch'in and Shang Yang for merely practicing "rule by might and tact," and praised Shang Yang as "a skillful strategist." He was of the view that Ch'in's military victories were in accord with the demand for social development and attributed the victories won by four generations of Ch'in sovereigns "not to fluke but to fate." He pinned the hope of the unification of China "like one family within the four seas" on the military victories of Ch'in. ("On Troops" in Works of Philosopher Hsün)

Hsün K'uang supported the abolition of the chingt'ien system of land division and advocated "the division of farmland for tilling." ("King or Head of Feudal Lords" in Works of Philosopher Hsün) He called for the development of individual economy in the countryside, or the economic base of the feudal economy. He criticized Mencius for formulating theories according to ancient legends ("Rebuking the Twelve Philosophers" in Works of Philosopher Hsün) for application in modern time. He declared that the fallacies spread by Mencius for attacking Shang Yang's political reforms and for restoring the slavery system were "false statements" and "heresies," and hit the nail on the head pointing out that Mencius "disguised heresies and made clever use of false statements to confuse the world." (Ibid.) He meant to say that the purpose of Mencius in spreading "false statements" and "heresies" was to upset the rule of the newly emerging landlord class and to restore the slavery system. Hsün K'uang made a systematic and all-round criticism of the Confucian doctrine represented by Mencius to deal a heavy blow to Confucian thought theoretically.

II

The struggle in theory between Hsün K'uang and Mencius was carried out around the actual political struggle of the time. "To formulate heavenly mandate" or "to fear heavenly mandate," "to emulate later kings" or "to emulate ancient kings," "the theory of human nature is good" or "the theory of human nature is evil"--all these struggles in theory were for solving one fundamental question: to strengthen the dictatorship of the newly emerging landlord class or to restore the dictatorship of the slave-owner class.

"To formulate heavenly mandate" or "to fear heavenly mandate"--this was the first important question in the struggle between Hsün K'uang and Mencius.

Both Confucius and Mencius inherited the idealist precepts of King Wen and Duke Chou and looked upon "heavenly mandate" as the basis for the

slave-owner class to exercise its rule. They alleged that riches and honors, poverty and destitution, good luck or bad luck, fortune or misfortune, were all ordained by heaven. Mencius also alleged that he had to undertake the "great office" of restoring the slavery system "conferred by Heaven," and he publicized that "they who accord with Heaven are preserved, and they who rebel against Heaven perish." ("Li Lou" Part I in Works of Mencius) He wanted people to believe that in superseding the rule of the slave-owner class, the newly emerging landlord class was "rebelling against Heaven" and was doomed to failure, and that their restoration of the dictatorship of the slave owners was "in accord with Heaven" and was bound to succeed. This was the political objective of Mencius in publicizing the "concept of heavenly mandate."

Lin Piao inherited the "concept of heavenly mandate" from Confucius and Mencius. He analogized himself to the "celestial horse," and publicized the "theory of innate genius" also for the purpose of restoring the capitalist system throughout the country.

Hsün K'uang took the materialist stand and unfurled his banner to criticize and settle accounts with the "concept of heavenly mandate" of the Confucian school. He clearly pointed out, "Heaven moves according to rule" and "Heaven has its normal course." ("On Heaven" in Works of Philosopher Hsün) He meant to say that "Heaven" or the natural world moved according to certain objective laws and was not necessarily linked with riches and honors, poverty and destitution, good luck or bad luck, fortune or misfortune in the world. He cited a host of facts to make a convincing criticism of the superstitious pronouncements by the Confucian school that human destiny was determined by "Heaven." He also said that the movement of the sun, the moon and the stars and the division of the year into spring, summer, autumn and winter "were shared by Yü and Chieh, but there was peace and order under Yü and disorder under Chieh. Therefore, order or disorder has nothing to do with Heaven." (Ibid.) Simultaneously with criticizing the Confucian fallacy concerning the right to rule "conferred by Heaven," Hsün K'uang put forward a materialist principle about the need "to distinguish between Heaven and Man" (Ibid.), between the natural world of "Heaven" and "man" in society. This bared the deceptive nature of the propaganda made by Mencius and all reactionaries concerning the right to rule "conferred by Heaven" and the great office of restoration "conferred by Heaven."

Hsün K'uang was of the view that there was nothing dreadful in "heavenly mandate" and what was dreadful was the "human monster" or the reactionary rule of the slave-owner class. He enumerated the criminal deeds of political oppression, economic exploitation and ideological poisoning having something to do with the "human monster," and after that he pointed out, "They took place not long ago and the disasters caused were most tragic." He meant to say that the agonizing evil results of the rule of the slave-owner class were still fresh in the memory of people. This directed the brunt of struggle of the newly emerging landlord class straight at the restoration activities of the slave-owner class on the decline.

Mencius' "concept of heavenly mandate" had not helped him accomplish the "great office" of restoring the slavery system. Similarly, this "celestial horse" of Lin Piao also failed to pull the broken chariot against the trend of historical development.

Hsün K'uang not only firmly opposed the "concept of heavenly mandate" but also further put forward the positive proposal for the "conquest of Heaven." He brought forward and also gave play to this brilliant idea of human will can overcome natural forces, and criticized the conservative thinking that nothing could be done against nature. He gallantly declared, "How could the eulogy of Heaven in submission be compared to the mastery of Heaven for application!" ("On Heaven" in Works of Philosopher Hsün) This reflected the new situation of class struggle and the new development of productive forces; it also expressed the confidence of the newly emerging landlord class in its own strength and its demand for the development of production. As was pointed out by Chairman Mao, "In past history, before they won state power and for some time afterward, the slave-owner class, the feudal landlord class and the bourgeoisie were vigorous, revolutionary and progressive; they were real tigers." Hsün K'uang's simple materialist knowledge of Nature was something unknown to the philosophers of other schools during the period of the Warring States.

"To emulate later kings" or "to emulate ancient kings"--this was the second important question in the struggle between Hsün K'uang and Mencius.

Because the Confucian scholars took the stand of the slave owners on the decline, they therefore belonged to the school holding that "the present is not as good as the past." They thought that the past was good in all respects, and considered everything of the present an eyesore. Confucius looked upon the rule of the slave-owner class of the Western Chou Dynasty as the "age of prosperity," and the period of the Spring and Autumn Annals in which he lived as a period with "disorder prevailing in the empire." Mencius looked upon the period of the Warring States in which he lived as a period with "the way of the world on the decline." As they saw it, the period of the Spring and Autumn Annals was not as good as Western Chou, the period of the Warring States was not as good as the period of the Spring and Autumn Annals, and the rule of law of the newly emerging landlord class was not as good as the rule of "propriety" of the slave-owner class. In short, each generation was not as good as the previous one. Based on this historical concept of retrogression, they put forward the restorationist political slogan of "emulating ancient kings." Mencius toured various states to market the "ways of ancient kings." He said, "I do not dare to set forth any but the ways of Yao and Shun." ("Kung Sun Ch'iu" Part II in Works of Mencius) "To emulate ancient kings" meant to rebuild the dictatorship of the slave-owner class and the wholesale restoration of the slavery system. Lin Piao sometimes analogized himself to King Wen of Chou and sometimes taught his son the principles which King Wen "openly passed on to his descendants." He sang a tune similar to "emulating ancient kings" advocated by Mencius.

The Legalists took the stand of the newly emerging landlord class and were of the view that the present was better than the past, the recent past was better than the ancient past, society was unremittingly forging ahead and each generation was better than the previous one. Hsün K'uang was of the view that the State of Ch'in which had firmly established the rule of law was superior of any of the past dynasties. He praised the State of Ch'in saying, "Its power is stronger than that of T'ang and Wu and its territory is vaster than that of Shun and Yü." ("On Powerful States" in Works of Philosopher Hsün) With their power stronger than that of King T'ang of Shang and King Wu of Chou and the territory under their rule vaster than that under the rule of Shun of Yü and Yü of Hsia, the later kings of the landlord class were superior to the ancient kings of the slave-owner class. Based on the viewpoint that society was continuously advancing, Hsün K'uang gave tit for tat and put forward the political slogan of "emulating later kings." He said, "The brilliant deeds of sage kings are found in the later kings." ("Fei Hsiang" in Works of Philosopher Hsün) He counseled the feudal princes, "The teachings of diverse schools that are not as good as the later kings should not be heeded." ("Confucian Efficiency" in Works of Philosopher Hsün) "To emulate later kings" was aimed at urging all feudal states to follow the example of the Ch'in State at the time in firmly establishing the dictatorship of the newly emerging landlord class.

Hsün K'uang hit the nail of the head pointing out: Mencius used this political slogan of "emulating ancient kings" to "upset" the "world" of the newly emerging landlord class for the purpose of restoring the dictatorship of the slave-owner class. ("Confucian Efficiency" in Works of Philosopher Hsün) Mencius and his ilk were daydreaming when they put forward this restorationist slogan of "emulating ancient kings" at the time, because it was the dictatorship of the newly emerging landlord class that eventually triumphed.

In calling for "emulating the ancient kings" two thousand years afterward, Lin Piao was bound to knock his head against a brick wall in the face of the strong dictatorship of the proletariat.

"The theory of human nature is good" or "the theory of human nature is evil"--this was the third important question in the struggle between Hsün K'uang and Mencius.

Mencius described the dictatorship of the slave-owners as "benevolent government." He went to look for a basis for his assertion not only from "Heaven" but also from human nature. This gave to his "theory of human nature is good." According to Mencius, the original human nature was good. As rulers, the ancient kings were born with "commiserating mind." ("Kung Sun Ch'ou" Part I in Works of Mencius) This is what Liu Shao-ch'i called "human sympathy" and what Lin Piao called "benevolence and love." The "benevolent government" of Mencius was based upon the "commiserating mind" of ancient kings. Giving tit for tat, Hsün K'uang put forward the "theory of human nature is evil" to systematically refute Mencius' "theory of human nature is good." He was of the view that it was human nature "to

like what is profitable and dislike what is harmful" and "to have eyes that are fond of color, ears that are fond of sound, a mouth that is fond of taste, a mind that is fond of profit and a body that is fond of comfort." All this had no knowledge of and was incompatible with the moral norms in society, and therefore human nature was "evil." He said, "The nature of men...be they superior men or mean people, is identical." "Human nature is evil and any exhibition of goodness is hypocritical." ("Evil Nature" in Works of Philosopher Hsün) He meant to say that the natural essence of both the elite and the lowly was alike and "evil," and that "goodness" (meaning compatibility with the moral norms in society) was the outcome of transformation through study ("hypocritical" here means artificial processing). He pointed out that the political system was a product of society "not inherent in human nature." (Ibid.)

"In class society there is only human nature of a class character; there is no human nature above classes." It was idealist transcendentalism for Mencius and Hsün K'uang to discuss in the abstract and in departure from class character whether human nature was good or evil. However, Mencius' "theory of human nature is good" was used to cover up the ruthless and avarious nature of the slave-owner class and to serve the restoration of the slavery system. Hsün K'uang's "theory of human nature is evil" exposed the class essence marked by plunder, atrocity and debauchery of the slave owners, including the "sages" and "ancient kings" played up by the Confucian scholars, and ripped off their veil of hypocritical benevolence and righteousness. Meanwhile, it also reflected the demand of the newly emerging landlord class for taking over political power from the slave-owner class on the decline. Hsün K'uang said, "To be placed as highly as an emperor and to be the richest in the world is a human desire." ("Honor and Dishonor in Works of Philosopher Hsün) Although this meant the supersession of the old form of dictatorship by the exploiting classes with a new form of dictatorship by the exploiting classes, it was progressive and revolutionary taking the historical conditions of the time into consideration.

Mencius' "theory of human nature is good" and "benevolent government" were nothing more than veils draped over the ruthless dictatorship of the slave owners. Notwithstanding this, Lin Piao praised Mencius "benevolent government" and "theory of human nature is good" and eulogized the Confucian school as a "connoisseur" benign to the people. Actually, Mencius never practiced "benevolent government" to the people. He said that the "good nature" born in men was "discarded by the common people but preserved by the superior men." ("Li Lou" Part II in Works of Mencius) According to what he said, since the common people and slaves had lost their "good nature," only the ruthless means of dictatorship could be used against them. As regards the so-called "true socialism" written by Lin Piao and company in the "Outline of Project '571'," like Mencius' "benevolent government," it was only a kind of deception. Hsün K'uang's "theory of human nature is evil" was for providing the "rule of law" of the newly emerging landlord class with a theoretical basis. Lin Piao accordingly took this to attack the Legalist school as a "school for punishment." Actually, under the conditions of rule of law, the Legalist school had no intention of doing

away with educational and transformation work. Hsün K'uang said that since "human nature is evil," it was necessary "to install a sovereign to rule them" ("Evil Nature" in Works of Philosopher Hsün), so that under the pressure of the strong forces of dictatorship, educational and transformation work could be carried out to transform the "evil" into the "good." If those of the slave-owner class who had been expropriated of their prerogatives refused to switch from the "evil" to the "good," they could only be "suppressed with heavy punishment." (Ibid.) This was entirely necessary. In attacking the Legalist school as a "school for punishment," Lin Piao's actual political objective was to call for "the granting of political emancipation" to the toppled landlords, rich peasants, counter-revolutionaries, bad elements and rightists he represented, in a vain attempt to topple the proletarian dictatorship and restore capitalism.

III

The Szu-Meng school represented by Mencius (Szu refers to Tzu Szu or K'ung Chi, the grandson of Confucius; Mencius was a disciple of his disciple) was the most influential one among the various factions of the Confucian school after the death of Confucius. It styled itself as the orthodox faction stepping into the shoes of Confucius. The criticism of Mencius by Hsün K'uang dealt a fatal blow to the fundamental theories and political line of this faction of the Confucian school and soiled its reputation. Meanwhile, Hsün K'uang also made a clean sweep of all factions of the Confucian school. He denounced the Confucian scholars under the Chang family, the Tzu Hsia family and the Tzu Yu family as "pedants." He thoroughly exposed and scathingly criticized the decadent, corrupt and shameless conduct of those "ignorant scholars," "scholars disdaining social conventions," "decadent scholars," "stupid scholars" and "vulgar scholars" who put on airs, acted with affected manners, parroted what others said for the deception of self and others, and went after gains and offices and sensual pleasures. Because Hsün K'uang fought his way out of the Confucian school, he was well acquainted with Confucian thought and the inside stories of the different factions of the Confucian school. Therefore, his criticism was able to hit the vulnerable spot of the Confucian school.

Simultaneously with dealing a telling blow to all factions of the Confucian school, he also called for banning all factions of the Confucian school. He strongly denounced such a diehard of the restorationist forces as Mencius as a "very ambitious scoundrel." He proposed, "When a sage king arises, he should first execute them (referring to the diehards of the Confucian school)." ("Fei Hsiang" in Works of Philosopher Hsün) He wanted the rulers of the newly emerging landlord class to exercise revolutionary dictatorship over the slave-owner class in the ideological sphere. Subsequently, Ch'in Shih Huang and Li Szu were able to make up their minds in putting this proposal into practice through "burning books and burying the Confucian scholars alive" not only because these reactionary Confucian scholars went on to make trouble but also because the deceptive theories of the Szu-Meng school had been toppled and discredited by criticism and become notorious in society. Chao Ch'i of the Han Dynasty said that after this blow, "the followers of Mencius were finished." ("Dedication to Works of Mencius)

Hsün K'uang's criticism of the Confucian school represented by Mencius stood for a general settlement of accounts with the ideology of the slave-owner class on the decline on the eve of the seizure of political power by the newly emerging landlord class throughout the country. The blow dealt by Hsün K'uang to Confucian ideology represented by Mencius was a victory of the Legalist school over the Confucian school, a victory of the newly emerging landlord class over the slave-owner class on the decline in the ideological sphere. This victory reflected the superiority of the political and economic forces of the newly emerging landlord class over the slave-owner class on the decline. "Any given culture (as an ideological form) is a reflection of the politics and economics of a given society, and the former in turn has a tremendous influence and effect upon the latter; economics is the base and politics the concentrated expression of economics." This victory brought about a nationwide victory in the struggle for building a feudal country based on autocracy and the centralization of authority.

After Hsün K'uang, his disciple Han Fei gave concentrated expression to the various factions of the Legalist school, further developed Legalist thought and provided a theoretical basis for founding a feudal state based upon autocracy and the centralization of authority. Li Szu, another disciple of Hsün K'uang, became the Prime Minister of Ch'in Shih Huang. He made wider practice of Legalist thought and helped Ch'in Shih Huang set up the dictatorship of the landlord class based on the centralization of authority throughout the country. He played a progressive role in the development of Chinese society.

Through his struggle with idealism of all descriptions of the Confucian school and many other schools, Hsün K'uang laid down for the Legalist school a more comprehensive system of materialist philosophy. He himself became the greatest materialist philosopher of early Ch'in. However, the Confucian scholars of later ages considered both Hsün K'uang and Mencius as Confucian scholars on the ground that Hsün K'uang had learned from the Confucian school and used some of the Confucian language. They described the contention between Hsün K'uang and Mencius as a struggle within the Confucian school so as to cover up the class essence of this struggle. Notwithstanding this, the Confucian scholars of later ages never diminished their repudiation and attack of Hsün K'uang. Whenever they attacked Ch'in Shih Huang, they were always unable to forget that Hsün K'uang had made proposals bearing on "burning of books and burying of scholars alive" and also that Han Fei and Li Szu were his disciples.

The question of which school did Hsün K'uang belong to could only be solved through applying the Marxist class analysis method in analyzing the conditions of class struggle and the two-line struggle at the time. In the struggle between restoration and counter-restoration after Shang Yang's political reforms, Hsün K'uang completely stood on the side of the newly emerging landlord class. He opposed the slave-owner class on the decline, firmly adhered to the Legalist line and was opposed to the Confucian line. This fully showed that Hsün K'uang was a Legalist and not a Confucian scholar. Because the thought of Hsün K'uang represented the fundamental interests of

the newly emerging landlord class like other Legalists, his writings had been in wide circulation and had a deep influence in society during the Ch'in Dynasty and the early period of Western Han--the period of landlord class was in the ascendant. According to records, there were as many as 321 volumes of Hsün K'uang's works in circulation in the early period of the Han Dynasty. However, after the landlord class came into power for a period of time, it gradually became reactionary, and Hsün K'uang's writings were ostracized and cold-shouldered like the works of other Legalists. At present, there are only 32 volumes of his works left. It was not until Chinese society ushered in the period of bourgeois democratic revolution that some representative figures of the bourgeoisie advocating reform attached importance to Hsün K'uang's writings. However, because of the feebleness and class prejudice of the Chinese bourgeoisie, the bourgeois scholars were unable to draw a clear dividing line between the Confucian school and the Legalist school and were unable to truly understand the class essence of the contention between Hsün K'uang and Mencius. Only the Chinese proletariat that has mastered the Marxist world outlook can give Hsün K'uang and other Legalists their due place in history.

* * *

CRITICISM OF LIN PIAO AND CONFUCIUS

The "Benevolent Government" of Confucius and the Evil Heart of the Soviet Revisionists

by

Wang Teh-hsien (王德贤) and Tai Tzu-ts'ung (戴子聪) of a certain unit of Peking Garrison District

(Peking Kuang-ming Jih-pao, March 28, 1974)

In recent years, the Soviet revisionist renegade clique tried their utmost to play up Confucius and attack the Legalist school. They loudly sang the enchanted tune of "benevolent government," disparaged the Legalist school as an "inhuman" "ideological system of autocratic tyranny," and denounced Ch'in Shih Huang as a "tyrant." The heinous features of the Soviet revisionist renegades' extreme hostility toward revolutionary violence are thus clearly unveiled.

Lenin pointed out long ago that: "In history, there has not been any problem of class struggle that is not resolved by violence." In order to protect their own interests, any class would use violence against their enemy class. In class society, the so-called "benevolent government" does not exist. It is but a fig-leaf to cover up the practice of counter-revolutionary violence by the reactionary classes. Soviet revisionism which embellished and honored Confucius in a thousand and one ways is a hangman making use of counter-revolutionary violence. In order to protect the interests of the slave-owning aristocracy and suppress the revolutionary forces of the newly emerged landlord class, Confucius accused the reformist Chao Cheng Mao as "rebelling against the government" and killed him soon after he came to power. When slave uprising in the State of Cheng was ruthlessly suppressed, he loudly applauded it and shouted, "Excellent!" What kind of "benevolent government" did Confucius practice? How can the Soviet revisionist renegades ever cover up his criminal acts of practicing counter-revolutionary violence?

Lenin once pointed out: "When one talks about 'violence' in general without analyzing or distinguishing the conditions of reactionary violence and revolutionary violence, one is a philistine that has betrayed the revolution, or is simply using sophistry to cheat oneself and other people." Counter-revolutionary violence is a means for the reactionary classes to uphold the old system and ruthlessly suppress the people. Revolutionary violence is a "tool used by a social movement to cut out its own road and to destroy a rigid and moribund political form." Ch'in Shih Huang was the very person who used revolutionary violence to unite China, to defeat the challenge of the Confucian school, to suppress the reactionary Confucian scholars who vainly attempted to restore the slavery system, and to drive society forward. However, the Soviet revisionist renegades have bitterly and loudly accused Ch'in Shih Huang of practicing revolutionary violence.

This has fully exposed the hideous countenance of the Soviet revisionists as counter-revolutionary philistines.

Why do the Soviet revisionist renegades hate Ch'in Shih Huang so much, even to the extent of gnashing their teeth? As they hurl abuses against Ch'in Shih Huang, they have at the same time yelled at the top of their voice that China is applying the "ancient form" of "totalitarianism" of the Legalist school in the "contemporary" dictatorship of the proletariat. Actually, their attack on revolutionary violence in history is for the purpose of attacking revolutionary violence of today. They wildly attack Ch'in Shih Huang simply for the purpose of attacking the dictatorship of the proletariat in our country.

The dictatorship of the proletariat in China is a people's democratic dictatorship based on the alliance of workers and peasants led by the working class. Our dictatorship shoulders two kinds of functions: domestically to suppress the resistance, subversion and sabotage of the landlords, rich peasants, counter-revolutionaries, bad elements, and rightists; and internationally to guard against aggression and subversion by imperialists, revisionists, and reactionaries. It is precisely because of this that all class enemies at home and abroad bitterly hate the dictatorship of the proletarian in our country. This is not surprising at all, and has been especially true during the great proletarian cultural revolution which has destroyed the two bourgeois headquarters headed by Lin Piao and Liu Shao-ch'i. This has dealt a even heavier blow to the reactionaries at home and abroad who conspire to restore capitalism in China. The Soviet revisionist renegades have become so dizzy in front of our powerful dictatorship of the proletariat that they are obliged to use curses to vent their deep hatred.

The Soviet revisionist renegades wildly attack revolutionary violence on the one hand,and on the other hand they disguise themselves as "humanitarians." However, the paper mask cannot cover up man-eating devil with a green face and fangs. Soviet revisionist gentlemen, you have set up a large number of prisons, concentration camps and so-called "asylums" all over Russia to madly suppress the resistance of your people. Isn't this violence? You have sent troops to occupy Czechoslovakia and mercilessly massacred the unarmed revolutionary people. Isn't this violence? You have frenziedly stepped up armament expansion and war preparations, stationed large number of troops in the territories of other countries and dispatched a large number of warships to roam the oceans everywhere. Isn't this violence? What you use is but counter-revolutionary violence for suppressing the laboring people. In "On the People's Democratic Dictatorship," Chairman Mao points out: "The foreign reactionaries who accuse us of practicing dictatorship of totalitarianism are the very persons who practice it. They practice the dictatorship of totalitarianism of one class, the bourgeoisie, over the proletariat and the rest of the people." What the Soviet revisionist renegade clique practices is precisely this kind of dictatorship and totalitarianism. Confucius used this fig-leaf of "benevolent government" to cover up the virulent rule of the reactionary slave-owning class. The Soviet revisionist renegades attempt to use the fig-leaf of "humanism" to cover up the gory realities of their

"dictatorship of the big bourgeoisie, the German fascist type of dictatorship, and the Hitler-type of dictatorship." Like Confucius, they are both cruel and hypocritical counter-revolutionary double-dealers.

It is absolutely not accidental that the Soviet revisionists should have played up Confucius and denounced Ch'in Shih Huang. The wolfish ambition of the Soviet revisionists can clearly be seen by simply looking at how similar the yowls and howls of Lin Piao and the vicious accusations of the Soviet revisionists are. Lin Piao vehemently cursed the dictatorship of the proletariat as "implementing the laws of Ch'in Shih Huang," and cried that "those who rule by virtue will thrive, those who rule by force will perish." The Soviet revisionists wildly shouted insults of "dictatorship," "tyranny," "autocracy," "totalitarianism." Behind the tattered banner of "subdue one's self and return to propriety," Lin Piao was honing his knife and in a murderous mood as he plotted his armed coup d'etat in a vain attempt to assassinate our great leader Chairman Mao, subvert the dictatorship of the proletariat and restore capitalism. The Soviet revisionists responded at a distance, screamed that it was necessary to set up a government practicing "benevolent rule," and excitedly looked forward to Lin Piao speaking the "decisive words." Very obviously, the Soviet revisionists were the backstage boss of Lin Piao. They wanted to foster this disciple of Confucius as their "son emperor" so that they could swaggerly become the "father emperor" and change China into a colony of Soviet revisionist social-imperialism. However, history has relentlessly ridiculed these clowns. This scabby dog Lin Piao with a broken spine who vainly dreamed of restoration and retrogression, raised the tattered banner of "subduing one's self and returning to propriety," but in the end he was crushed into smithereens in a desert in Mongolia. The Soviet revisionist renegades who flaunt the tattered banner of "humanism" against China, communism and revolution will definitely not come to a good end.

The Soviet revisionist renegades are rare teachers by negative example. Their ugly performance in beating their chests, stamping their feet, and madly denouncing the proletariat of our country have taught us by negative example a lesson and has helped us see more clearly that in the entire historical period of socialism, we must firmly adhere to the dictatorship of the proletariat. We must not only use a strong revolutionary dictatorship to suppress the domestic reactionaries who plot to restore capitalism, but also use a strong revolutionary dictatorship to guard against the invasion and subversion of imperialism and social-imperialism. Proletarian dictatorship "to those people who have won victory is like food and clothing, something that they cannot separate from." The more severely the Soviet revisionist renegades denounce it, the more we must take it as a treasure.

Historical dialectics is merciless. Progress shall win over retrogression. Revolution shall win over counter-revolution. The Soviet revisionist renegade clique will eventually be swept onto the garbage pile of history by the people of the Soviet Union with revolutionary violence.

* * *

Criticism Movement Promotes Industrial Production in Northwest China Area

(NCNA-English Urumchi, Apr. 26, 1974)

propelled by the movement to criticize lin piao and confucius, the ili kazakh autonomous chou of sinkiang, northwest china, increased its industrial output by 35 per cent in the first quarter of this year compared with the same 1973 period. state quotas for all major products, including pig iron, electricity, woollen textiles and leather, were fulfilled or overfulfilled. quality of products improved.

since the beginning of this year, party organizations at all levels in industry have led the workers in criticizing lin piao and confucius. they conscientiously studied instructions from chairman mao and the party central committee concerning criticism of lin piao and confucius and deepened their understanding of the great significance of the movement. workers and cadres held criticism meetings and put up big-character posters everywhere -- in workshops and mines and at construction sites.

workers of uighur, kazakh, sibo, hui, mongolian, khalkhas and other minority nationalities recalled how they had achieved political liberation and improved their living conditions under the leadership of the party central committee and chairman mao. they vigorously criticized lin piao's criminal attempt to subvert the dictatorship of the proletariat and restore capitalism by preaching the confucian precept "restrain oneself and return to the rites". the criticism fired the workers with greater enthusiasm for socialism.

workers of various nationalities at the ili iron mine, situated 1,800 metres above sea level on the northern slope of the tienshan mountains, displayed the revolutionary spirit of hard struggle in the face of snowstorms and bitter cold. they topped the quarterly plan by 3.6 per cent. a coal mine in the autonomous chou tapped production potentials and raised its daily output by 23 per cent, setting an all-time record.

workers and cadres also criticized soviet revisionism and the crimes of the lin piao anti-party clique in attempting to throw itself into the arms of soviet social-imperialism. they condemned the repeated acts of aggression, subversion and sabotage against china by the soviet revisionist new tsars.

the workers of the ili woollen mill pledged to make greater efforts to grasp revolution and promote production and help build the motherland into a stronger socialist state. the mill's total output value went up by a big margin in the first quarter of this year. output of worsted woollen fabrics, woollen knitwear and knitting wool all increased considerably.

History of Chinese Working People's Struggle Against Confucius Reviewed

(NCNA-English Peking, Apr. 27, 1974)

"the chinese working people have always fought in the forefront of struggle against confucius. they have always been the main force in the anti-confucianist struggle."

this is what tang hsiao-wen says in an article written for hsinhua news agency. the article reviews how the chinese working people fought the doctrines of confucius and mencius for more than 2,000 years, from the periods of the spring and autumn and the warring states (770-221 b.c.) to the last feudal empire, the ching dynasty.

the chinese working people were completely opposed to the doctrines of confucius and mencius who tried to maintain reactionary rule, the article says. with fearless revolutionary spirit, the working people waged one resolute struggle after another against these doctrines. in a sense, the current criticism of confucius is a continuation of those past struggles.

while leading china in the new democratic revolution and socialist revolution and in struggles against domestic and foreign reactionaries and opportunist lines over the past half century, chairman mao has on many occasions criticized the doctrines of confucius and mencius and the reactionary idea of worshipping the confucianists and opposing the legalists.

lin piao took over the mantle of past and present reactionaries and flaunted the threadbare ensign of worshipping confucius, the article says. lin piao used the corpse of confucius to try to resurrect capitalism in his counter-revolutionary restorationist conspiracy.

guided by mao tsetung thought, the chinese people today are carrying forward the revolutionary spirit of the working people's past struggles against confucius and deepening the criticism of lin piao and confucius. this has great significance for consolidating the dictatorship of the proletariat and preventing a capitalist restoration.

entitled "working people have always been main force in anti-confucianist struggle", the article reads in part:

in chinese history, the last years of the spring and autumn were a period of tremendous changes with the transition from slave to feudal society. as an ideologist representing the slave-owning aristocracy, confucius proposed the reactionary programme of "restraining oneself and returning to the rites" and did his utmost to uphold and restore slavery. the working people resisted and

opposed his reactionary position. when he made a tour of various states, he was rebuffed on all sides. wherever he went, people gathered and denounced him.

in the state of wei, people called him "despicable," one who "does not know right from wrong and does not know the times." on his way to the state of tsai, two peasants said: "all the world is rushing ahead in a swelling torrent and who can stem it ?" by this they meant that slavery was being swept away as by a torrent, and no one could change this. in the state of lu, a gate keeper called him a diehard who acted against the flow of history, "one who knows he cannot succeed and yet keeps on trying to do it."

confucius passed through kuang (in today's northeastern honan province) when he was travelling from the state of wei to that of chen. the people of kuang yearned to end the slave system. when they saw confucius who advocated "emulating former sage kings (referring to kings yao, shun, yu, tang, wen and wu of ancient china -- editor) and favouring ancient ways", they hemmed him in on all sides. confucius and his disciples were frightened and strummed lutes and sang for the kuang people, pleading for mercy. the people of kuang besieged him and his disciples for five days in a row before letting them go. as soon as he was set free he asked his disciple tzu lu to bring a number of soldiers to suppress the kuang people. the kuang people rose in resistance and routed tzu lu and company who fled in confusion.

the reactionary rulers of all dynasties lauded confucius as "most holy sage and foremost teacher" and "teacher and example for all time". but the working people of his day described him as one whose "four limbs do not toil and who do not know the difference between the five grains" and likened him to "a stray dog".

liuhsia chih, the revolutionary leader of the first large-scale slave uprising in chinese history, denounced confucius to his face. this showed the hatred the slaves had for the defender of the slave system. it was a brilliant example of the working people's struggle against confucius. the army of this uprising fought against the slave-owners and threw them into panic. confucius was determined to quell the uprising and break up the ranks of liuhsia chih. disguising his evil intentions, confucius went to persuade chih to surrender. chih was indignant when he heard that confucius had come. he said, "this fellow is a crafty hypocrite of the state of lu", and he told his followers to chase him away. confucius persisted in requesting an audience. he was obsequious in chih's presence and tried to flatter him, praising chih for "sterling qualities" and tempting him with gain. chih condemned him severely: "those who can be tempted by others with gain and thus caught in a net, who can be hoaxed by honeyed words and held back from resistance,

are stupid submissive people. don't dream of making me a submissive man, one who will bow his head and give up resisting exclamation" liuhsia chih said sharply to confucius: "there is no bandit bigger than you" and called him a bandit who committed heinous crimes.

in the course of the development of chinese feudal society the contradiction between the peasantry and the landlord class grew acute and it was necessary for the landlord class to define the feudal order as rational and everlasting.. in order to consolidate the feudal system, the landlords vigorously advocated the conservative, hypocritical and reactionary doctrines of confucius. after being revised and refined by the hired scholars of the landlord class, the confucian doctrines which originally represented the interests of the slave-owning aristocracy became the dominant doctrines of the feudal system. therefore, in the two millennia and more of feudal society, the millions of working people rallying round the banner of peasant revolts always held high the weapon of criticism to wage mighty struggles against confucius and his reactionary doctrines.

as early as towards the end of the chin dynasty (221 b.c.-207 b.c.), chen sheng and wu kuang, leaders of the first peasant uprising in chinese history, rightly demanded: "can it be that kings and dukes, generals and ministers, are born to be such exclamation" they categorically denied the confucian concept that "the king's authority is bestowed by god". the yellow turbans who staged an uprising towards the end of the eastern han dynasty (25 a.d.-220a.d.) declared: "the blue heaven is no more. the yellow heaven is to prevail." their demand to change the "heaven" of the landlord class into the "heaven" of the peasantry was a repudiation of confucian precepts intended to perpetuate reactionary rule. in the closing years of the tang dynasty (618 a.d.-907 a.d.), huang chao hoisted the great banner of rebellion against "celestial lord" and led the peasant forces against the spiritual shackles imposed by the idea "life and death are pre-ordained; wealth and honour come from heaven", vowing to "crush" the "heaven" of the tang dynasty.

the class contradictions in chinese feudal society sharpened still further after the sung dynasty (960 a.d. -1279 a.d.). with the feudal system confronted by serious crises, the reactionary rulers steadily raised confucius and confucianism to an awesome status. chu hsi (1130 a.d. -1200 a.d.) and other reactionary rationalists (neo-confucianists) of the sung dynasty, taking over the mantle of confucius, described the feudal order and hierarchy as everlasting, "perfect" "heavenly principles" and described all statements and acts against feudal oppression and exploitation as vicious "human desires". they insisted on "preserving the heavenly principles and eliminating human desires". hence the peasant

uprisings of the time formulated their political programmes and fighting slogans directly against reactionary rationalism. the peasant forces led by fang la denounced feudal oppression and exploitation as "preposterous" and declared that only "law which is equalitarian and makes no difference between high and low" was the "universal principle for the world and the state".

peasant uprisings after the sung dynasty time and again defied confucius, the "sage" of the reactionary classes, by direct revolutionary actions which dealt blows at the landlord class worshipping confucius and revering confucianism. the uprising by the red jackets, which broke out at the end of the state of chin (nuchen) (1115 a.d.-1234 a.d.), took chufu in shantung province, the birthplace of confucius, and burnt down the temple to confucius. in the middle of the ming dynasty (1368 a.d. -1644 a.d.), the peasant insurgents led by liu lu and liu chi also captured chufu. they stormed into the rebuilt temple of confucius and threw the "four books" and "five classics" of the confucian school into a cesspool. the nien forces which rose in uprising in the late ching dynasty besieged chufu on four occasions. on one occasion, they broke into a school where confucius had given lectures and smashed up the confucius spirit tablet and sacrificial vessels to vent their burning hatred of confucius and his reactionary ideas.

in the mid-19th century, the peasant revolution of the taiping heavenly kingdom which had hung hsiu-chuan as its staunch standard-bearer started a large-scale vigorous movement to take punitive action against confucius, a movement unprecedented in chinese history. in 1843, hung hsiu-chuan smashed to smithereens the confucius spirit tablet in the village school where he was teaching. later, he said that crimes and all kinds of evils "come from the numerous mistakes of the doctrine confucius taught." therefore, the taiping heavenly kingdom issued a series of revolutionary documents and put forward propositions for political, economic and social equality and equal rights for both sexes. it thus tried to eliminate the pernicious influence of confucius in both theory and practice and oppose the system of feudalism.

hung hsiu-chuan denounced the confucian classics as "devil's books". wherever it went, the taiping army burned these books or threw them into cesspools. after it made nanking the capital, under the auspices of hung hsiu-chuan, the taiping heavenly kingdom set up an "office in charge of deletion of books" to alter the confucian "four books" and "five classics". all the "ghostly lies" and "nonsensical spells" in them were "completely cut". the taiping onslaught on confucianism was a criticism of the ruling ideology at that time.

in feudal society, the peasant class was most tenacious and unyielding and advanced wave upon wave in the struggle

against confucius. this was an important component part of their struggle against feudalism and was a concentrated expression of this struggle in the sphere of ideology. to make revolution, one must oppose confucius. this is a very valuable experience left for us by the working people historically.

when the landlord class and the bourgeoisie were rising, their statesmen and thinkers often made vigorous and penetrating criticism of confucius. in conjunction with the working people's struggle against confucius, their criticism dealt heavy blows at the ideological rule by the reactionaries and helped propel the advance of society. blinded by the prejudice of the exploiting classes, however, they would not touch the system of exploitation to its foundation; their struggle against confucius was therefore weak and irresolute. after coming to power, the landlord class and the bourgeoisie began worshipping confucius because having changed their status in history, they no longer required social change, and worked to consolidate their rule. the oppressed and exploited working people hated the doctrines of confucius and mencius and in revolutionary struggles put forward such political and economic programmes as "eliminating the difference between high and low, between rich and poor". they fundamentally negated the old orders of oppression and exploitation maintained by confucius and his followers.

the working people not only criticized the reactionary doctrines of confucius and mencius thoroughly, but took up arms against the reactionary political power that the confucian shop tried so hard to safeguard. the peasant uprising troops led by huang chao charged into changan, capital of the tang dynasty, drove out the emperor and imprisoned or killed aristocrats whom confucian scholars described as superior people. the peasant rebels led by li tzu-cheng took yenching (now peking) and so terrified emperor chungchen of the ming dynasty that he hanged himself on coal hill. with a dauntless revolutionary spirit, the working people exploded the myths confucianism had spread that "the emperor's authority is bestowed by god" and that "rebellion against the rulers" was impossible.

the struggle the working people waged against confucius was resolute. it had a wide mass following in chinese history. in the struggle against reactionary rule, the uprisings by slaves and peasants freed them of the spiritual shackles of confucianism that bound them hand and foot, and propelled history forward. the peasant army of the taiping heavenly kingdom fought bloody battles for 14 years and covered the length and breadth of a dozen provinces across the country. they burned confucian temples and suppressed reactionary confucian scholars. this struck panic in the heart of the emperor of the ching dynasty.

for more than 2,000 years, the working people of china have advanced wave upon wave in heroic and indomitable struggles against confucius. this was a concentrated manifestation of a struggle in the ideological sphere against the decadent slave and feudal systems. where there is oppression, there is resistance; the greater the oppression, the stronger the resistance. this is a law of class struggle. the higher the reactionaries exalted confucian thinking so as to preserve class exploitation and oppression, the more resolute the working people became in their struggle against confucius.

the criticism the working people made of confucius was, however, limited historically by the confines of their classes and time. neither the slaves nor the peasants represented a new mode of production. neither of them could advance a new social system to replace the old one, nor could they counter the world outlook of the exploiting classes with a scientific world outlook. it was impossible for them to reveal the class interests confucius represented or to understand correctly the class content embodied in the struggle between the confucian school and the legalist school. this is why their struggle, although dealing heavy blows at confucius and his reactionary thinking, failed to be victorious in the end, nor could they succeed in replacing his thinking with theirs. this is a task that only the proletariat can accomplish. the proletariat is the greatest revolutionary class in history, and it is carrying out the communist revolution which "is the most radical rupture with traditional property relations; no wonder that its development involves the most radical rupture with traditional ideas."

TECHNICAL INNOVATIONS

What Technical Innovations Bring to Chinese Workers

(NCNA-English Nanking, Apr. 26, 1974)

"technical innovations bring chinese workers a new and richer life instead of fear of unemployment," said lin ming-hsing, formerly a worker and now vice-chairman of the revolutionary committee of the changchou diesel engine plant in east china's kiangsu province. the plant is noted for its achievements in the mass technical innovations movement.

he said: "as masters of the country, chinese workers are very enthusiastic about making innovations to step up socialist construction and created more wealth for the state. in capitalist countries, however, technical improvement often means unemployment for many workers."

having shaken off unemployment and poverty, the workers began improving their equipment to increase production after liberation, with encouragement from the party and the government. since then they have turned this enterprise, a small, poorly equipped shop built more than 60 years ago, into a plant mass-producing diesel engines.

in the eight years during the great proletarian cultural revolution, they make 1,800 innovations, manufactured 226 pieces of efficient and specialized equipment and established 14 mechanized or automatic production lines. as a result, the plant increase its output of diesel engines elevenfold while releasing 500 workers for other jobs.

thirtynine-year-old lin ming-hsing said that the 500 workers had been transferred to the plant's weaker links in production or to new factories in the city to work as cadres and skilled workers. the group for making flywheels and cam shafts, which used to be a bottle-neck owing to shortage of skilled workers, was strengthened after it drew six workers from another group that had introduced 14 innovations.

before liberation, the capitalists preferred child-labourers and apprentices in order to save wages. many of the apprentices got fired when they were at the end of their apprenticeship. the plant made no technical improvement in the 30 years and more before liberation.

"technical innovations have pushed up production and done away with much of the heavy labour in our foundry shop," said 52-year old worker chou sheng-ta. during the cultural revolution, the foundry workers designed, made and installed four production lines after six years

of efforts. sand preparing, moulding, pouring, cleaning and other work processes were mechanized. fortyseven women workers are now able to work in the foundry shop.

mechanization and automation have created conditions for workers to become administrators and technicians. one hundred and thirtynine former workers are now cadres and technicians at and above workshop level, including three worker-engineers and 26 worker-technicians. they account for three-fourths of the plant's administrative and technical staff.

the plant has seven special technical innovation groups, one for each workshop, with a total membership of 100. most of them are skilled workers released from production as a result of technical innovations.

veteran worker pai po-jung said: "in the old society, machines were used by the capitalists to enslave the workers. now that we have become masters of the machines our wisdom is brought into full play."

pai po-jung started as an apprentice in a shanghai factory at the age of 16 before liberation. unable to bear the heavy labour in pedalling machines, he returned to the countryside. he entered the changchou diesel engine plant after liberation. in the technical innovations movement, he and his fellow workers completed in two months a special five-spindle milling machine to replace a lathe in making crankshafts, raising efficiency elevenfold.

the plant set up an automatic production line in 1972 to produce balance shafts. three workers at the control board now do the work formerly done by eleven.

the workers have improved their technical know-how through the making of innovations. the balance shaft production line was built by workers of the repair shop and tool-making shop who had never before attempted such a task. they completed in three months this production line of 12 processes, including milling, cutting, grinding and boring.

workers who distinguished themselves in the movement have won respect from the people and praise from the party and government. many were cited as model workers, advanced workers and path-breakers in technical innovations. their achievements constantly appear in newspapers.

TIBET

Tibetan Workers Become Cadres

(NCNA-English Lhasa, Apr. 26, 1974)

rank and file workers in the tibet autonomous region in the western part of china have become cadres following the vigorous growth of industrial buildup during the great proletarian cultural revolution.

nearly one thousand have been promoted since 1971 to leading posts in industrial or communications administration or in plants, mines and enterprises. most of the 230 mines and enterprises throughout this autonomous region have such cadres at the workshop level or higher. such cadres account for 70 per cent of the total in some workshops. enthusiastic in grasping revolution and promoting production, they contribute a lot to socialist construction in tibet.

communist party organizations make efforts to help the tibetan cadres mature. measures taken include veterans' help to them, training classes or sending workers to college. party organizations also organize workers to learn from plants and mines in other cities or provinces. the cadres are given the chance to work independently when they assume leading posts. party organizations help them sum up their experience.

coming from families of poor herdsmen or other labouring people, the political consciousness of these cadres is high and their love for the party and socialism is very strong and they keep in contact with the masses. one of them is rigdzinchhoedron, vice-chairman of the revolutionary committee of lhasa cement works. rigdzinchhoedron was a maid servant for ten years in the old society. determined to help build socialism, she came to work in 1965 as a team leader in the pre-fabricated concrete workshop to learn to make cement tile. at that time, most workers in this team were new hands. helped by experienced workers of han nationality, she led the young tibetan workers in quickly mastering technique. since then she and the workers have trebled average monthly output and improved quality.

over the past few years, rigdzinchhoedron has diligently studied chairman mao's works and made efforts to apply chairman mao's line on running industry. she was repeatedly cited as an outstanding worker and the tile-making team has been commended time and again in the plant as an advanced unit. as a representative of the first generation of tibetan workers, she attended the national day celebrations in 1968 in peking, where she had the honour of meeting the great leader chairman mao. she was admitted into the communist party in 1972, and

became director of the workshop last year, and, shortly after, vice-chairman of the revolutionary committee of the cement works.

konchhogchhoedron, member of the communist party committee of linchih woollen mill, was formerly secretary of a workshop party branch. she became a leading member in 1972. with the workers, she turned a scrap machine into a blending machine to make use of the woollen cords used to bind wool. hand processing was replaced by machinery and efficiency was raised more than a dozen times.

wanggya, deputy leader of a drilling team in the geological contingent in tibet, retains the good qualities of the working people. he joined the workers in their field work, and their tasks were completed with outstanding results despite adverse natural conditions on the plateau.

since the beginning of the great proletarian cultural revolution, industry has developed rapidly and newly-built plants, mines and enterprises are more than double all projects built in the fifteen years prior to the cultural revolution. the number of workers has more than doubled.

before liberation, industry was almost non-existent in tibet. now local industry covers scores of varieties of both heavy and light industry.

****
* FOREIGN RELATIONS *
****

CHINA AND AUSTRIA

Chinese Vice Premier Teng Hsiao-ping Condoles on Death of Austrian President Franz Jonas at Embassy

(NCNA-English Peking, Apr. 26, 1974)

chinese vice-premier teng hsiao-ping called at the austrian embassy here this afternoon and extended his condolences over the death of president franz jonas of the republic of austria.

wreaths were sent by tung pi-wu, acting chairman of the people's republic of china, chou en-lai, premier of the state council, and from the chinese ministry of foreign affairs.

among those who tendered condolences at the embassy were chiao kuan-hua, chinese vice-foreign minister, chai shu-fan, vice-minister of foreign trade, wang lei, vice-chairman of the peking municipal revolutionary committee, and hsu wei-chin, deputy director of the western european affairs department, and chu chuan-hsien, deputy director of the protocol department, of the foreign ministry.

austrian ambassador to china f.h. leitner and embassy officials were present on the occasion.

CHINA AND BRITAIN

Delegation of Sino-British Trade Mission Arrives in Peking

(NCNA-English Peking, Apr. 26, 1974)

a 13-member delegation of the sino-british trade mission led by lord nelson, president of the mission, arrived here wednesday on a friendly visit to china at the invitation of the china council for the promotion of international trade.

the guests were greeted at the airport by hsiao fang-chou, vice-chairman of the host organization.

wang yao-ting, chairman of the china council for the promotion of international trade, held talks with the delegation that afternoon and gave a dinner in its honour. present at the dinner were hsiao fang-chou; chen to-pin, a departmental director of the chinese ministry of foreign trade; liu ching, general manager of the china national machinery import and export corporation; chui chun, general manager of the china national technical import corporation; and liu chen-hua, deputy general manager of the china national foreign trade transportation corporation. british ambassador to china j. addis and commercial counsellor of the embassy r.d. clift were also present.

the british delegation arrived in china on april 14 and toured kwangchow, shanghai, nanking and soochow before coming to peking.

CHINA AND CANADA

Canadian Electronic and Scientific Instruments Exhibition Closes in Shanghai

(NCNA-English Shanghai, Apr. 26, 1974)

the canadian exhibition of electronic and scientific instruments closed here today after ten days' display.

among the more than 40,000 viewers to the exhibition were vice-chairman of the shanghai municipal revolutionary committee ma tien-shui, standing committee members huang tao and yang hsu-chao.

represented by 34 companies and firms, the exhibition occupied a floor space of 1,500 square metres. on display were more than 150 exhibits, including medical apparatus, industrial electronic instruments, geophysical apparatus and communications equipment. canadian technicians held technical discussions with their chinese counterparts.

canadian ambassador to china c. john small and his wife, and claude talbot charland, assistant deputy minister of the department of industry, trade and commerce and leader of the exhibition group, had come here to preside over the opening ceremony. standing committee member of the shanghai municipal revolutionary committee huang chin-hai cut the ribbon for the exhibition. also present at the opening ceremony were li yung-ting, vice-chairman of the china council

for the promotion of international trade, cheng to-pin, a departmental director under the ministry of foreign trade, and hu jui-lin, a leading member of the shanghai branch of the china council for the promotion of international trade.

the shanghai branch of the china council for the promotion of international trade and leader of the canadian exhibition group gave a reception and a reciprocal banquet respectively.

the guests on the canadian exhibition group visited the shanghai industrial exhibition, industrial and agricultural sites, a workers' housing estate, a hospital, a school and a children's palace and attended a cultural show.

Canadian Anaesthetists' Delegation on Acupuncture Analgesia Leaves Peking

(NCNA-English Peking, Apr. 27, 1974)

a 10-member canadian anaesthetists' delegation on acupuncture analgesia led by associate professor andre jacques wound up a study tour of peking and left here by air today to visit southern parts of china before going home.

the delegation visited hospitals in peking and exchanged experience on acupuncture anaesthesia with chinese medical workers. vice-minister of public health huang shu-tse met and feted the delegation.

the canadian delegation arrived here on april 5 at the invitation of the chinese ministry of public health.

CHINA AND IRAN

Peking Reception for Iranian National Men's and Women's Volleyball Teams

(NCNA-English Peking, Apr. 26, 1974)

the chinese physical culture and sports commission held a reception here this evening to warmly welcome the visiting iranian national men's and women's volleyball teams led by ebrahim nemati.

charge d'affaires ad interim of the iranian embassy in china djavad rajabzadeh and other embassy officials attended the reception.

present were li ching-chuan, leading member of the chinese physical culture and sports commission, chang chih-huai, leading member of the ball games department of the commission, and leading members of other departments concerned kuo lei, hsia lang and tsui fu-chang, as well as coaches and players of the chinese national volleyball team, the "august 1st" volleyball team of the chinese people's liberation army and the peking volleyball team.

chang chih-huai and ebrahim nemati spoke at the reception, which proceeded in a warm, friendly atmosphere. they expressed the determination of the peoples, physical culture workers and sportsmen of china and iran to promote the unity and friendship between the peoples and sportsmen of asian countries at the 7th asian games to be held in tehran this september. they also wished for further consolidation and development of the friendship between the peoples and sportsmen of china and iran.

the iranian teams flew in here yesterday.

Iranian National Men's and Women's Volleyball Teams Have First Friendly Matches in Peking

(NCNA-English Peking, Apr. 27, 1974)

the visiting iranian national men's and women's volleyball teams had their first friendly matches with the chinese national teams in the capital indoor stadium here this evening. the players of the two countries won warm applause from the more than 18,000 spectators for their excellent performance and sportsmanship.

watching the matches were chinese vice-premier teng hsiao-ping and leading members of the physical culture and sports commission chuang tse-tung and li ching-chuan.

they met and had a cordial and friendly conversation with ebrahim nemati, leader of the iranian teams, djavad rajabzadeh, charge d'affaires ad interim of the iranian embassy in china, manutchehr farhang, first secretary of the iranian embassy, and his wife.

the stadium was alive with expressions of unity and friendship between the peoples and sportsmen of china and iran. when the players of the two countries entered the arena hand in hand, they were warmly applauded. vice-premier teng hsiao-ping, chuang tse-tung and li ching-chuan as well as ebrahim nemati and djavad rajabzadeh stepped down from the rostrum, met the players, shook hands with them and posed for a group picture.

the chinese volleyball teams visited iran last year, establishing a profound friendship with the iranian players. the old friends were very happy to meet again in peking.

the matches proved a thriller, because each side was quite familiar with the style of play of the other and service had to change hands several times before one side could score a point. the guests showed good team work and scored many a point through fast attack and tenacious criss-crossing defence. the host teams made full use of their favourite "one-two punch" play and executed a number of beautiful smashes. after the matches, the spectators gave warm applause to the players of both sides, who clasped hands in acknowledgement.

iranian coach farough fakhreddini told hsinhua that he was very happy to come to china. "win or loss is secondary", he said. "the main thing is to enhance our friendship through mutual visits. we hope that china will participate in the asian games to be held in teheran later this year. let's meet again at the asian games."

chinese coach sun chih-an recalled the warm reception accorded to the chinese volleyball players during their visit to iran last year. though the visit was brief, he said, we were deeply impressed. he said: "we are very glad to see the iranian volleyball teams have made so much progress during the last few months." he expressed the conviction that the current visit by the iranian friends will surely further strengthen the friendship between the players and peoples of the two countries.

CHINA AND IRAQ

Chinese Teachers' Friendship Delegation Leaves for Iraq

(NCNA-English Peking, Apr. 26, 1974)

a six-member chinese teachers' friendship delegation left here by air today on a friendly visit to iraq at the invitation of the union of teachers of iraq.

leader of the delegation is ma en-pei, vice-chairman of the revolutionary committee of the peking chemical engineering institute and standing council member of the chinese people's association for friendship with foreign countries, and deputy leader is su lin, a leading member of the general office of the scientific and educational group under the state council.

they were seen off at the airport by yang chi, vice-president of the chinese people's association for friendship with foreign countries, and hu shou-hsin and other leading members of organizations concerned.

aref m. ali karim, charge d'affaires ad interim of the iraqi embassy in china, was also on hand.

iraqi ambassador to china falih a. r. al-samarrai gave a dinner for the delegation on april 22.

CHINA AND JAPAN

Vice Premier Teng Hsiao-ping, Friendship Association President Liao Cheng-chih Meet Japanese Okinawa Friendship Delegation

(NCNA-English Peking, Apr. 26, 1974)

teng hsiao-ping, vice-premier of the state council, and liao cheng-chih, president of the china-japan friendship association, today met and had a friendly conversation with all members of the second friendship delegation from okinawa prefecture, japan.

leader of the delegation is chobyo yara, governor of the okinawa prefecture, and deputy leaders are ryosho taira, mayor of naha, and eiki miyazato, chairman of the okinawa prefectural people's council for japan-china friendship.

present on the occasion were leading members of organizations concerned chang hsiang-shan, liu li-yun, sun ping-hua and wang hsiao-yun.

Japanese Esperanto Visiting Group Leaves Peking for Shanghai

(NCNA-English Peking, Apr. 26, 1974)

the japanese esperanto visiting group with professor naoki toida, president of the kyushu esperanto union of japan, as its leader and yukiko ibobo, permanent director and head of the international section of the japan esperanto society, as its deputy leader left here on a visit to shanghai and kwangchow before going home.

hu yu-chih, president of the all-china esperanto league, met and feted the japanese friends when they were in peking. the japanese friends also met and held discussions with esperanto workers of the chinese capital.

the delegation arrived here for a friendly visit to china on april 16.

Japanese Delegation Leaves Peking for Other Parts of China

(NCNA-English Peking, Apr. 27, 1974)

the second friendship delegation from okinawa prefecture, japan, with chobyo yara, governor of the okinawa prefecture, as its leader and ryosho taira, mayor of naha, and eiki miyazato, chairman of the okinawa prefectural people's council for japan-china friendship, as its deputy leaders left here by air today to tour other parts of china.

the delegation gave a farewell banquet yesterday evening.

among the guests were liao cheng-chih, president, chang hsiang-shan, vice-president, of the china-japan

friendship association, and leading members of organizations concerned, including yu hui-yung, lin li-yun, chou pei-yuan, hsieh ping-hsin, sun ping-hua, li yung-ting and hsing jen-hsien. omiji sasaki, counsellor of the japanese embassy in peking, and other diplomatic officials of the embassy were also present.

while in peking, the delegation visited a university, a "may 7" cadres school, a people's commune and a primary school, and toured places of historical interest.

Tientsin Municipal Friendship Delegation Leaves Peking for Kobe, Japan

(NCNA-English Peking, Apr. 27, 1974)

an eleven-member tientsin municipal friendship delegation with chao wu-cheng, vice-chairman of the tientsin municipal revolutionary committee, as its leader and li shih-tseng, deputy secretary-general of the municipal revolutionary committee, as its deputy leader left here by air today for a friendly visit to kobe city of japan at the invitation of tatsuo miyazaki, mayor of kobe city.

it was seen off at the airport by wang man-tien, vice-chairman of the tientsin municipal revolutionary committee, and wang hsiao-yun, deputy director of the asian affairs department of the chinese foreign ministry.

CHINA AND KOREA

Chinese Workers' Delegation Leaves for Korea

(NCNA-English Peking, Apr. 26, 1974)

a chinese workers' delegation enplaned here today on a friendly visit to the democratic people's republic of korea at the invitation of the general federation of trade unions of korea.

leader of the delegation is chang hung-chih, member of the central committee of the communist party of china and vice-chairman of the tacking oilfield revolutionary committee, and deputy leader is wu yu-teh, alternate member of the c.p.c. central committee and chairman of the shenyang municipal trade union council.

they were seen off at the airport by chang hsiang-shan, deputy head of the international liaison department of the c.p.c. central committee, and leading members of departments concerned ou tang-liang, mao pao-chung and han hsi-ya.

korean ambassador to china hyun jun keuk was present.

Chinese Workers Delegation Arrives in Pyongyang

(NCNA-English Pyongyang, Apr. 26, 1974)

the chinese workers' delegation arrived here today on a friendly visit to the democratic people's republic of korea.

the delegation is led by chang hung-chih, member of the central committee of the chinese communist party and vice-chairman of the tacking oil-field revolutionary committee, with wu yu-teh, alternate member of the central committee of the chinese communist party and chairman of the general trade union of shenyang, as deputy leader.

it was welcomed at the airport by mun byong rok, vice-chairman of the central committee of the general federation of trade unions of korea, li byong chan, chairman of the pyongyang municipal committee of the general federation of trade unions, as well as working people in pyongyang.

chinese ambassador to korea li yun-chuan was also present at the airport.

CHINA AND MALAYSIA

Diplomatic Relations between Malaysia and China To be Established Soon, Declares Malaysian Prime Minister

(NCNA-English Peking, Apr. 26, 1974)

malaysian prime minister abdul razak declared on april 22 that negotiations between malaysia and the people's republic of china on the establishment of diplomatic relations are under way and that diplomatic relations between the two countries are expected to be established in the near future, according to a report from kuala lumpur quoting the "malayan thung pau daily news".

he said that malaysia regards taiwan as a part of china's territory and that the malaysian government will have no relations in any form with the taiwan authorities after the establishment of diplomatic relations with china.

prime minister razak made the statement in parliament in a written reply to a question of a parliament member.

he noted that trade between malaysia and china has always been considerable and that such trade relations have been beneficial to both sides. these relations are expected to expand with malaysia's growing economy and the deepening relations between the two countries.

CHINA AND MEXICO

Chinese Track and Field Team Leaves for Mexico

(NCNA-English Peking, Apr. 26, 1974)

a chinese track and field team left here on a friendly visit to mexico by air yesterday. leader of the team is ni chih-chin, a leading member of the chinese track and field association, and deputy leader is kung hsiang-ting.

they were seen off at the airport by leading members of departments concerned under the chinese physical culture and sports commission pai ping and kuo lei, as well as juan cerda benitez, attache of the mexican embassy in peking.

the mexican embassy here gave a cocktail party in honour of the departing chinese team on monday. attending the party were li meng-hua, a leading member of the all-china sports federation, chen teh-ho, deputy director of the american and oceanian affairs department of the chinese foreign ministry, and all members of the chinese track and field team.

CHINA AND MONGOLIA

Sino-Mongolian 1974 Protocol on Mutual Supply of Goods Signed in Peking

(NCNA-English Peking, Apr. 26, 1974)

a protocol on mutual supply of goods between the government of the people's republic of china and the government of the people's republic of mongolia was signed here today.

chinese minister of foreign trade li chiang attended the signing ceremony. earlier he met and had a friendly conversation with all members of the mongolian government trade delegation led by d. tserensamga, vice-minister of foreign trade.

the instrument was signed by chen chieh, chinese vice-minister of foreign trade, and d. tserensamga on behalf of their respective governments.

present at the signing ceremony were mongolian ambassador to china s. sosorbaram, deputy leader of the mongolian government trade delegation d. hishge, and all members of the delegation.

present on the chinese side were kao lu, a deputy departmental director of the ministry of foreign trade, and fan chi-chuan, commercial counsellor of the chinese embassy in mongolia.

CHINA AND PAKISTAN

Pakistan Administrative Staff College Delegation Leaves Peking for Home

(NCNA-English Peking, Apr. 26, 1974)

the delegation of the pakistan administrative staff college led by hassan habib concluded its visit to china and left here by air for home today.

seeing the delegation off at the airport were yang chi, vice-president of the chinese people's association for friendship with foreign countries, and leading members of departments concerned, including lu wei-chao, chang chang and kuo tung-chun. pakistan ambassador to china mumtaz ali alvie and minister naseem mirza of the pakistan embassy here were also present.

during its stay in china, the delegation visited peking, shanghai and kwangchow.

ambassador alvie gave a dinner for the delegation yesterday evening. chinese vice-minister of foreign affairs fu hao as well as yang chi and chou pei-yuan attended.

Pakistan Prime Minister Zulfikar Ali Bhutto to Visit China

(NCNA-English Peking, Apr. 27, 1974)

at the invitation of chou en-lai, premier of the state council of the people's republic of china, his excellency zulfikar ali bhutto, prime minister of the islamic republic of pakistan, will arrive in peking on may 11, 1974 on an official visit to the people's republic of china.

CHINA AND TANZANIA

Tanzanian Ambassador to China Gives National Day Reception in Peking

(NCNA-English Peking, Apr. 26, 1974)

tanzanian ambassador to china and madame r.s. wambura gave a reception at the embassy here this afternoon to warmly celebrate the 10th anniversary of the union day of the united republic of tanzania.

among those present at the reception were teng hsiao-ping, vice-premier of the state council; fang yi, minister of economic relations with foreign countries; ho ying, vice-foreign minister, and his wife wang hao; yao yi-lin, vice-minister of foreign trade; peng shao-hui, deputy chief of general staff of the chinese people's liberation army; leading members of departments concerned li hsueh-shih, liang chang-wu, chiang hui-lien and lu ying, as well as chinese ambassador to tanzania li yao-wen and his wife yu feng.

daudi mwakawago, tanzanian minister for information and broadcasting, and the visiting tanzanian journalists' delegation led by him, attended the reception.

also present were van piny, second vice-minister of foreign affairs of the royal government of national union of cambodia, and diplomatic envoys of various countries to china.

CHINA AND TURKEY

Chinese Red Cross Society Delegation Leaves for Turkey

(NCNA-English Peking, Apr. 26, 1974)

a three-member delegation of the red cross society of china led by chen chih-ming left here for ankara by air today at the invitation of the turkish red crescent society.

CHINA AND UN

UN Security Council Concludes Discussion on Recent Israeli Aggression against Lebanon

(NCNA-English United Nations, Apr. 25, 1974)

the united nations security council concluded yesterday its discussion on the recent israeli aggression against lebanon.

a resolution on the question was adopted by 13 votes in favour, including those of the soviet union and the united states. china and iraq did not take part in the voting.

the resolution, on the one hand, "condemns israel's violation of lebanon's territorial integrity and sovereignty and calls once more on the government of israel to refrain from further military actions and threats against lebanon". on the other hand, it "condemns all acts of violence", "urges all concerned to refrain from any further acts of violence" and "calls upon all parties to refrain from any action which might endanger negotiations aimed at achieving a just and lasting peace in the middle east".

chinese representative chuang yen spoke before the voting, expounding china's principled stand with regard to the resolution. he said, "the draft resolution condemns israel's violation of lebanon's sovereignty and territorial integrity and calls on israel to stop its military actions and threats against lebanon and forthwith to return to the latter the abducted lebanese civilians. these are minimum and justified demands which the chinese delegation supports."

however, he said, the draft resolution "embodies very harmful contents".

he pointed out that the draft resolution mentions achieving "a just and lasting peace in the middle east". but "the crux of the middle east question lies in the two superpowers' contention for oil resources and important strategic points and for hegemony there. in fact, there is no detente in the middle east situation, let alone lasting peace. on the contrary, the rivalry between the superpowers in the middle east has become ever fiercer."

"in advertising a so-called just and lasting peace in the middle east," he said, "the purpose of the superpowers is to suit their needs of contention for hegemony, spread illusions about peace and lull the fighting will of the arab and palestinian peoples who are waging valiant struggles to recover their lost territories and regain their national rights."

the chinese representative went on to say, "the draft resolution further calls on 'all parties to refrain from

any action which might endanger negotiations aimed at achieving a just and lasting peace in the middle east'." this "means asking the palestinian and other arab peoples to servilely submit to the manipulation of the two superpowers and forbidding them from taking any action of resistance in self-defence, or they would be charged with 'endangering peace negotiations'."

he stressed that the "condemnation of all acts of violence contained in the draft resolution is something that the chinese delegation cannot agree to." "on the question of violence, one must first of all distinguish between two categories of violence which are entirely different in nature: the violence used by the aggressors and oppressors is unjust, while the violence used by the victims of aggression and the oppressed to resist aggression and win liberation is just." "the israeli zionists have been using reactionary violence to carry out aggression and oppression against the palestinian and other arab peoples. but the draft resolution makes no distinction between the right and the wrong, between the aggressors and the victims of aggression, between justice and injustice. instead, it makes an indiscriminate condemnation of all acts of violence. doesn't this mean asking the arab and palestinian people who are subjected to aggression and oppression to lay down their arms before zionism and hegemonism and wait for death with folded arms? what kind of logic is this exclamation the palestinian people will never accept it, nor will the arab people and all the justice-upholding countries and people in the world exclamation"

he said, "it must be pointed out that the chinese delegation has made active efforts in order to have the above very harmful contents deleted from the draft resolution." "however, our just request has not been accepted. in these circumstances, the chinese delegation has decided not to participate in the voting on the draft resolution."

chuang yen reaffirmed in conclusion that the chinese government and people firmly support the palestinian and other arab peoples in their just struggle to oppose israeli zionism and superpower hegemonism and to recover their lost territories and regain their national rights.

the security council has held four meetings since april 15 to discuss the recent israeli aggression against lebanon. chuang yen and representatives of many other countries have spoken at the meetings to denounce the israeli aggression.

Tanzanian, Zambian, Chinese Representatives to UN Jointly Hold Film Reception

(NCNA-English United Nations, Apr. 25, 1974)

tanzanian permanent representative to the united nations salim ahmed salim, zambian charge d'affaires a.i. of the permanent mission to the united nations gibson roberts zimba, and chinese permanent representative to the united nations huang hua jointly held a film reception at the u.n. headquarters this evening. a chinese documentary "tanzania-zambia railway under construction" was shown at the reception.

representatives of various countries to the current special session of the u.n. general assembly were present.

also present on the occasion were u.n. secretary general kurt waldheim, under secretary general tang ming-chao and other u.n. high officials.

the film vividly records tanzanian, zambian and chinese railway builders working shoulder to shoulder and in close cooperation. working day and night, they overcome various difficulties and hardships and successfully completed two sections of the railway ahead of schedule. it is a concrete manifestation of the genuine friendship among the governments and peoples of the three countries and another fruitful result of their friendly cooperation.

the film was warmly received by the audience with enthusiastic applause especially from representatives of the third world developing countries.

CHINA AND US

American Meteorological Society Delegation Leaves Peking for Other Places of China

(NCNA-English Peking, Apr. 26, 1974)

the nine-member delegation of the american meteorological society led by david sinonds johnson, president of the society, wound up a visit to peking and left here by air today to tour shanghai and kwangchow before going home.

the delegation arrived in peking on april 20 at the invitation of the chinese meteorological society.

chou pei-yuan, vice-president of the scientific and technical association of china and chang nai-chao, acting-president of the chinese meteorological society, met and gave a dinner for the american guests. present were leading members of organizations concerned and scientists including tsou ching-meng, cheng chun-shu and tao shih-yen.

while in peking, the visitors gave academic lectures and viewed peking university, the institute of atmospheric physics of the chinese academy of sciences, the central observatory and scenic spots and historical sites.

CHINA AND WEST GERMANY

Vice Premier Li Hsien-nien Meets Delegation of Max-Planck Society of Federal Republic of Germany

(NCNA-English Peking, Apr. 26, 1974)

chinese vice-premier li hsien-nien met and had a friendly talk here today with the delegation of the max-planck society of the federal republic of germany led by professor r. luest, president of the society.

members of the delegation present were: professor w. gentner, prof. f. lynen and prof. k. zweigert as well as dr. k. dohn, dr. f. muenzel and k. gerwin.

r.f. pauls, ambassador of the federal republic of germany to china, and m. lapper, cultural counsellor of the embassy in peking, attended the meeting.

also present were wu yu-hsun, vice-president of the academy of sciences of china, chou pei-yuan, vice-chairman of the scientific and technical association of china, as well as leading members of departments concerned and scientists including yueh chih-chien, chiao lin, pan chun, chang wen-yu, fang hsin-fang and chia ke-chang.

DPA General-Director Concludes China Visit

(NCNA-English Kwangchow, Apr. 26, 1974)

dr. wolfgang weynen, general-director of the deutsche presse agentur of the federal republic of germany, left here yesterday at the end of a friendly visit to china.

the d.p.a. general-director toured peking, tientsin, shanghai and kwangchow where he viewed a factory, a rural people's commune, a university, a hospital and historical sites.

when he left peking for shanghai on april 21, he was seen off at the airport by chu mu-chih and teng kang, director and deputy director of the hsinhua news agency.

CHINA AND YEMEN

Arab Yemen Health Delegation Leaves Peking for Home

(NCNA-English Peking, Apr. 26, 1974)

the public health delegation from the yemen arab republic led by mohamed k. al-aghbari, adviser to prime minister hassan maky, wound up its friendly visit to china and left here for home by plane today.

the delegation was seen off by chinese minister of public health liu hsiang-ping and vice-minister huang shu-tse.

on hand were abdo othman mohamed, ambassador of the yemen arab republic to china, and ahmed aidroos fadaq, counsellor of the embassy of the people's democratic republic of yemen in peking.

while in china, the delegation visited peking, shanghai and shenyang, where they viewed hospitals, medical colleges, a medical research institute, an anti-epidemic station, pharmaceutical factories, a medical apparatus plant, a people's commune and industrial and historical sites. the yemeni friends made wide contacts with chinese medical workers and exchanged experience with them.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

May 9, 1974 No. 5610

****
* NATIONAL *
****

CRITICISM OF LIN PIAO

Self-Exposure of A Counter-Revolutionary Double-Dealer

- analysis of a comment written by Lin Piao in Chapter CVII of The Dream of the Red Chamber

by

Chiang T'ien (江 天)

(Peking Jen-min Jih-pao, April 23, 1974)

In Chapter CVII of The Dream of the Red Chamber about Chia Yü-ts'un, the renegade and traitor Lin Piao, for reason known only to himself, wrote this comment: "The celestial horse galloping in the skies keeps people at arms' length, for intimacy would lead to alienation." He also said that "coming too close" would make it difficult to decide "whether or not to accede to a request" and both might "offend" people. These words are obscure and complicated, and do not quite seem to make sense. Yet these crude and apparently unrelated words are reactionary and vicious in the extreme. "An amazing passage is for all to enjoy and its dubious points are for all to analyze." This amazing passage greatly merits our analysis.

In The Dream of the Red Chamber, Chia Yü-ts'un was a double-dealer. This "life-long" descendant of the corrupt feudal-landlord class and a disheartened "indigent scholar" was able to make rapid advance because he relied on the reactionary rules of conduct of the Confucian school. Confucius, the founder of the school, was precisely the sort of "artful person" who flattered another while ready to stab him in the back. Chia Yü-ts'un, this disciple of Confucius, used the brickbat of "Four Books" and "Five Classics" to knock open the door to the official world of feudal society. He evidently was

obsessed with the lust for gain and was despicable and shameless, but he pretended to be a moralist. Verbally he professed that "facts and reasons are always important," and he pretended to be cultured and refined. But he was actually a deceitful and crafty person who believed that the end justified the means. He was as poisonous as a snake and as vicious as a jackal or a wolf. Because he sought the patronage of the Chia family, one of the four leading feudal families in Chinling, and on top of this was skillful at seeking advantage for himself, he steadily rose in rank and station and eventually became the Minister of War "participating in the making of military policies and counseling the court." He spared no effort in humoring and flattering the Houses of Chia. However, when the Houses of Chia lost their power and he knew that he could no longer gain any advantage from them, he decided to trample on them when it was already down so as to preserve himself and to avoid getting involved. In Chapter CVII of The Dream of the Red Chamber, when the Houses of Chia were stripped of their titles and had their properties confiscated, the gossip of men in the street revealed the viciousness and hideous features of Chia Yü-ts'un. It so happened that after the Imperial Censor impeached the Houses of Chia, the court had ordered Chia Yü-ts'un, in his capacity as mayor of the capital, to "look into the facts." "Since he had received favors from both houses (Note: The House of Lingkuo and the House of Jungkuo of the Chia family) and was afraid that people might criticize him for protecting the family, he had to kick hard, and as a consequence the properties of both Houses were confiscated." Although this section reflecting the relations between Chia Yü-ts'un and the Houses of Chia appeared in the 40 chapters added to Kao O, The Dream of the Red Chamber, it was on the whole consistent with the thinking and character of the feudal bureaucrat Chia Yü-ts'un portrayed by the original writer Ts'ao Hsüeh-ch'in.

Many characters have been portrayed in The Dream of the Red Chamber. Why did Lin Piao develop such an intense interest in this shameless politician Chia Yü-ts'un, who won fame by cheating the world? Chia Yü-ts'un was mentioned on more than one occasion in The Dream of the Red Chamber. Why did Lin Piao express such a fascination for and pay special attention to this particular section? The reason is very simple. In attempting to usurp leadership in the Party, seize power and restore capitalism, Lin Piao not only had to pick up the black banner of "subduing one's self and returning to propriety" of Confucius, but also had to copy the whole set of reactionary rules of conduct from the disciples of Confucius and their followers. Lin Piao developed a special insight and deeply appreciated the ingenious use of the devilish tactics perpetrated by Chia Yü-ts'un in the struggle for power of the exploiting classes in the official world of the feudal society. That was why when he read this section on Chia Yü-ts'un in The Dream of the Red Chamber, he immediately penned down this comment.

This comment of Lin Piao represented the revelation he derived from the person of Chia Yü-ts'un on how to carry out conspiracy. It also summed up his own long experience in practicing anti-Party conspiracy. This comment was another self-exposure of the true look of this bourgeois careerist, conspirator and counter-revolutionary double-dealer.

Chairman Mao has called upon the whole Party: "Practice Marxism, and not revisionism; unite, and don't split; be open and aboveboard, and don't intrigue and conspire." Chairman Mao has pointed out the criterion for drawing a dividing line between the correct line and the incorrect line, and the three basic principles which every Communist member must follow.

For the sake of practicing revisionism, this bourgeois careerist Lin Piao who had wormed his way into the Party naturally had to practice schism, intrigue and conspiracy. Because of this, he naturally would be in perfect communion with the schemes of making use of and jostling one another employed by Chia Yü-ts'un in the internal struggle of the feudal ruling class. He studied and pondered them until he had mastered them and used them for attacking the proletarian headquarters. But at the same time, he also felt that the political ambition of Chia Yü-ts'un was not great enough and his double-dealing tactic was still not up to standard. Because of this, the first line he used in his comment was "The celestial horse galloping in the skies."

In 1962, of the three scrolls Lin Piao wrote and hung by his bed, one was: "The celestial horse galloping in the skies comes and goes alone." In his comment on The Dream of the Red Chamber, he also wrote "The celestial horse galloping in the skies." This fully showed that this bourgeois careerist could never stop analogizing himself to the "celestial horse." He wanted to be the "noblest" of men, free from inhibitions and able to come and go alone. This scroll portrayed Lin Piao's rapacious ambition to usurp leadership in the Party and seize power, as well as his anti-Party and anti-people reactionary feature. We want to practice Marxism and adhere to the proletarian revolution, the dictatorship of the proletariat and the socialist road, but Lin Piao's counter-revolutionary revisionist line of "subduing one's self and returning to propriety" is for toppling the dictatorship of the proletariat and restoring capitalism. He and we are "two cars racing on two roads--not the same one." That was why he wanted to come and go alone, to form factions for selfish ends, to build mountain strongholds, to practice sectarianism and to set up another bourgeois headquarters. It is really very difficult to openly carry out counter-revolutionary sabotage activities in front of the strong proletarian dictatorship. Therefore, Lin Piao could only play the role of a double-dealer, practice conspiracy and intrigue, and assume a false appearance to deceive the Party and the people.

He inherited the reactionary tactics of the "crafty hypocrite" Confucius of the slave-owner class on the decline and of Chia Yü-ts'un, the bureaucratic politician of the corrupt feudal landlord class, used honeyed words, hid a dagger behind his smile, and made trouble and carried out sabotage behind one's back. He loudly sang the tunes of "raise high" and "follow closely" and tried his utmost to strike a revolutionary pose. Naturally, this posture was only a tactic for covering up his bushy tail and realizing counter-revolutionary restoration. Speaking in this sense, the words "comes and goes alone" also embraced the following meaning: For the sake of hiding deeper and conserving energy to meet future development when the time came for playing his double-dealing tactics to deceive the Party and the people,

he had to avoid "coming too close" to the proletarian headquarters otherwise he might show his cloven hoof.

Chia Yü-ts'un closely followed the Houses of Chia and went to the extreme in toadying to and ingratiating himself with them. So much so that even Chia Lin of the House of Chia also sensed something wrong. He said: "He may not be able to keep his office for long. I am afraid that he will get into trouble one day. So it is better for us to alienate ourselves from him." In Lin Piao's comment, closely following the words "The celestial horse galloping in the skies," there appeared the words "keep people at arm's length for intimacy would lead to alienation." As Lin Piao saw it, because Chia Yü-ts'un was "too closely" related with the Houses of Chia he not only had aroused the suspicion of Chia Lin, but also felt very embarrassed when the properties of the Houses of Chia were confiscated and he had to choose sides: Should he stand on the side of the court, he would have trouble with the Houses of Chia, but should he stand on the side of the Chia family, he would have trouble with the court. Although Chia Yü-ts'un in the end decided to trample upon the Houses of Chia that had fallen on evil times, because he had to take his immediate interests and future prospects into consideration, he was reproached by public opinion, and when the servants of the Chia family surrounded his sedan-chair and loudly berated him as an "ungrateful person," he could only "ignore" them and quietly "get away" in his sedan-chair. But for a time, his reputation suffered, and he could no longer bring his "talent" into play.

Hadn't Lin Piao said that it was possible "to use the content" of "feudal" things? Here, Lin Piao was precisely "using the content" of the craft of the battle of wits within the feudal ruling class to deal with the political party of our proletariat. Based on this incident of Chia Yü-ts'un, he summed up the lessons and experiences of his anti-Party activities: When "coming too close" to the Party," "acceding to the request" of the Party and implementing the line and directives of the Party would "offend other people," but "not acceding to the request" and not implementing the line and directives of the Party would "offend" the Party. These evil words of the renegade and traitor Lin Piao were evidently for formulating his own strategy for counter-revolutionary activities and directing his sinister spearhead at the proletarian headquarters. How extreme was his reactionary hauteur and how evil was his motive! He drew lessons from Chia Yü-ts'un for warning himself: To "keep people at arm's length," he must pretend to "raise up," "follow closely," and "stand close" to the proletarian headquarters. Meanwhile, he also must pay attention to maintain a certain distance and know when to stop, and he "should not fully reveal his ability or fully display his prowess." He thought that by means of such careful planning and calculation, he would never repeat the mistakes of Chia Yü-ts'un.

Lin Piao's comment, "Keep people at arm's length for intimacy would lead to alienation" appears to be really several steps more advanced than Chia Yü-ts'un's tactic. However, this is not any creation or invention, but is still nothing more than the wornout trick of Confucius.

Two thousand and four hundred years ago, Tzu Yu, a student of Confucius, said: "Serving a king often will lead to disgrace. Seeing a friend often will lead to alienation." What he meant was, if relations with the king should become too frequent and close, it could lead to disgrace, and if relations with a friend should become too frequent and close, it could lead to alienation. Confucius himself also said something along the same line. When his student Tzu Kung asked him about the proper course of conduct toward a friend, he said: "Faithfully admonish your friend, and skillfully lead him on. If you find him impracticable, stop. Do not disgrace yourself." What he meant was, "advise your friend faithfully, and if you cannot get anywhere with him, then stop. Do not spoil the relation or call disgrace upon yourself." This originally was a talisman and an art of governing people employed by reactionary rulers, and this was also their magic weapon for protecting themselves at the expense of others. Lin Piao's comment, "Keep people at arm's length for intimacy would lead to alienation" was copied from them. In his other sinister notes, he advocated the "principle of three don'ts"--"don't shoulder responsibility," "don't make suggestions" and "don't offend people," and such things as "avoid being suspected of struggling for leadership" and "avoid being suspected of casting aspersions" which could be used as footnotes for "Keep people at arm's length for intimacy would lead to alienation." Actually, this was the same as what the Hu Feng counter-revolutionary clique preached, "Publicly 'don't touch it' and 'wherever possible go along with' the Party and the people, but secretly step up 'sharpening our swords and gauging the direction of the wind'."

This bag of tricks of Lin Piao's--regardless of whether he was assimilating the experience of Chia Yü-ts'un and trying his hand at being a bureaucratic politician, or drawing lessons directly from Chia Yü-ts'un and practicing "keep people at arm's length" and "comes and goes alone"--was aimed at making things more convenient for himself to usurp supreme powers in the Party and the state, to set up a fascist dynasty of the Lin family and to carry out his counter-revolutionary political line of capitalist restoration.

In The Dream of the Red Chamber, there were these words, "The trap you have so cleverly laid has cost you your life." All people engaged in conspiracy and intrigue and practicing double-dealing could not escape from such a destiny. They "fancy themselves resourceful and clever, but in fact they are most stupid and will come to no good end" and "they always begin by hurting people and end up by hurting themselves." Although Chia Yü-ts'un for a time seemed to be getting everything he wanted, yet in the end he still could not escape being toppled. According to the original plot of Ts'ao Hsüeh-ch'in, the author of The Dream of the Red Chamber, both Chia Yü-ts'un and Chia She of the Houses of Chia "ended up in shackles because they detested minor offices." The four leading feudal families of Chinling which for generations had enjoyed eminence and Chia Yü-ts'un who began his career as an "indigent scholar" all came to an ignominious end. In spite of the fact that the counter-revolutionary tactics of the careerist and conspirator Lin Piao appeared to be even more artful than that of Chia

Yü-ts'un's, his end was even more ignominious and tragic than that of Chia Yü-ts'uns. When his conspiracy was exposed, he became a traitor to the Party and the country, and when he fled pell-mell out of the country, he died in an explosion. In the end the "celestial horse" "galloping in the skies" plummeted to earth and became a "dead horse." "Comes and goes alone" turned into going without coming. He died without a burial place and will forever be spurned by the revolutionary people.

* * *

CRITICISM OF LIN PIAO AND CONFUCIUS

Speaking from Confucius' Reading of the Book of Changes

by

Wei Ch'iao (魏桥) and Sun Hsin-hua (孙信华)

(Peking Jen-min Jih-pao, April 23, 1974)

In his declining years, Confucius propped up his body wearied from efforts in dashing from place to place for the cause of "return to propriety," and devoted himself to the study of the Book of Changes, which was written on bamboo slips. In the course of going through the bamboo slips again and again, he wore out the leather cords used for binding them together. This became known as "the binding of the book was thrice broken" passed from mouth to mouth by the reactionary rulers in history. Lin Piao was referring to this story when he instructed his counter-revolutionary son "to emulate the spirit of breaking the binding of the book thrice in study."

Why did Confucius develop such a keen interest in the Book of Changes when he was about to make his way to the grave? Originally, the Book of Changes was only a book of oracles used by those who had blind faith in heaven and gods for telling fortune. Under the conditions of the increasing deterioration of the doctrine of Duke Chou and the daily weakening of the sovereign power of feudal aristocracy and after he ran into snags everywhere during his tour of various states to drum up support, Confucius who was obsessed with restoration was unwilling to take his defeat lying down. He became "fond of reading the Book of Changes in his declining years" because he wanted to seek help from heaven and the spirits, so that he could continue to propagate the theory of heavenly mandate which taught that "the power of a king is vested by the gods" and that "heaven is high and earth is low, the relations between heaven and earth is immutable, the high and the low are prearranged, and so are the eminent and the humble," for the deception of the world and people and for restoring the rule of the slave-owning aristocracy.

The Book of Changes, the Book of Odes, the Book of Rites and the Spring and Autumn Annals were like the classics of the ideology of the slave-owner class and spiritual shackles for governing and enslaving the working people. Confucius realized that in order to take the road of restoration, he had to grasp ideology, and that meant he had to create counter-revolutionary public opinion for eulogizing the past and disparaging the present and to pin his hope of restoration on later generations. That was why he attached such importance to this reactionary and corrupt work of a former dynasty and worked so hard to augment, delete and edit it, because he wanted to use it for instructing his disciples and turning out people to carry out restoration. He wanted to hand it down to future generations for use as "textbook" by all reactionary rulers.

Lin Piao, this faithful disciple of Confucius, naturally would not slight this reactionary "textbook" handed down by his patron saint. From the Book of Changes, Lin Piao found numerous "significant and abstruse words" and the counter-revolutionary art of "lodging." The Book of Changes said: "So long as one is under the protection of heaven, one can do what one pleases (with the protection of Heaven, things will be auspicious, and nothing is unfavorable). Lin Piao claimed that he was a "celestial horse" that "received his appointment from Heaven" and he attempted to overthrow at one stroke the proletarian dictatorship in China. In the Book of Changes a passage reads, "The looper worm bends itself in order to go forward. Dragons and snakes hide themselves in order to survive." Lin Piao's stratagem of "concealment" belonged to the same line of goods and came out of the same bottle.

Lin Piao not only looked upon the doctrines of Confucius and Mencius as his magic weapon for counter-revolutionary restoration, but also wanted to use it for the instruction of his son. When he instructed his son to read the classics, he naturally not only wanted him to study the obsolete works and learn them by rote, but also wanted to teach his son to keep the "light" of worshipping Confucius burning, study the counter-revolutionary tactics in the doctrines of Confucius and Mencius and set up the fascist dynasty of the Lin family.

Although Confucius read over and over again the Book of Changes, in the end he could not save himself from his doom. Lin Piao honored Confucius, opposed the Legalist school and taught his son to read the classics, but in the end he suffered an even more miserable defeat than Confucius.

* * *

The Light and the Road

by

Chu Hsin-tang (朱心党), a fighter of a certain unit of the PLA

(Peking Jen-min Jih-pao, April 23, 1974)

The light can be used for illumination and for dispelling darkness, and it can be used to show the way and guide our course. People make use of this phenomenon, and often analogize certain ideology as the light for showing the way. Because the roads taken by different classes are not the same, so the lights they want to raise high are also different.

The proletariat and the revolutionary people analogize Marxism-Leninism and Mao Tse-tung's thought to the guiding light, and they forge ahead along the broad road of socialism under the illumination of the light of such truth.

Because the classes on the decline follow the road of restoration and retrogression, they always analogize the corrupt reactionary ideology to the guiding light. Chu Hsi of the Southern Sung Dynasty said: "If heaven has not given birth to Confucius, the past will be like an eternal night." This praised the ideology of Confucius for emitting a light to show the way for the reactionaries on the verge of extinction. Ch'en Po-ta, the Kuomintang anti-communist element copied the words of this poem for Lin Piao:

"For the vast world of ideology,
In the long night there is a light.
It is relied upon to guide the human race,
And make unlimited investigations."

He compared the counter-revolutionary revisionist line of Lin Piao to a "light."

Then what actually was the "light" of Confucius, Lin Piao and their ilk? What kind of a road was indicated?

The "light" of Confucius was "to subdue one's self and return to propriety." The "light" it emitted was the thinking of the slave-owner class on the decline. It shone on the road for "reviving states that have been extinguished, restoring families whose line of succession has been broken, and calling to office those who have fallen into obscurity" and for leading the society of that time back to the ancient slavery system of Western Chou. The so-called "light" of Lin Piao was the "light" emitted by the thinking of the toppled landlords and bourgeoisie. It shone on the road of capitalist restoration and vainly tried to lead China back to the semi-feudal and semi-colonial old society.

Naturally, neither Confucius nor Lin Piao was able to find a way out for the classes on the decline represented by them. Confucius could not "call to office those who have fallen into obscurity" and bring them back to Western Chou. He could only face the west wind and lament, "My doctrine makes no way," thus proclaiming the bankruptcy of his cause. The sweet dream of Lin Piao was even shorter, and on his way to join Soviet revisionism, he was killed in a plane crash. The reason for this is simply that the road they insisted on taking was against the tide of history. The proletariat and the working people will resolutely block up this road, and they will also prepare the grave and wait to bury those who persist in turning back the wheel of history.

* * *

But in Man's World Seas Change into Mulberry Fields

by

Hou Ch'in-t'ung (侯勤彤)

(Peking Jen-min Jih-pao, April 8, 1974)

Toward the last part of the period of Spring and Autumn Annals, slaves rose in insurrection on a large scale, the forces of the newly emerging landlord class grew stronger every day, and it was evident that the system of slavery was crumbling. At that time desperate and low-spirited Confucius sprang out to hurl abuses saying, "The kingdom has long been without principles."

More than 2,400 years later, Lin Piao, the faithful disciple of Confucius likewise desperate and low-spirited, also sprang out to attack maliciously the proletarian revolution and the proletarian dictatorship and curse maliciously the great proletarian cultural revolution. He used such terms as "upsetting everything," "danger lurking on every side," "going too far" and "carried to the extreme." In one word, "the kingdom has long been without principles."

Turning the pages of history for the past several thousand years, from Confucius to Lin Piao, such "guardians of morality" were often encountered. There is no need to mention those in the distant past. When the T'ai-p'ing T'ien-kuo Revolution was sweeping like a tidal wave over the country, the counter-revolutionary hangman Tseng Kuo-fan also cried out in alarm: "The kingdom has long been without principles." He shouted himself hoarse calling upon a handful of "superior men upholding morality" to "protect our morality with righteous wrath." After the outbreak of the "May 4 Movement," the anti-imperialism and anti-feudal storm of the revolution shook the whole country. For the sake of "defending morality," Hu Shih again wildly played up Confucius saying: "Precisely because the kingdom had long been without principles, he rushed uneasily and anxiously from one place to another trying to turn without principles into with principles."

At each juncture of social upheaval marked by the decline of the old system and the emergence of new things, this old tune lamenting that "the kingdom has long been without principles" invariably would be sung. "However, the flowers fall dc what one may" and no lament could save the old system from dying.

Why are there always people singing this old tune? This is nothing unusual, but is something determined by the law of class struggle. Historically, all revolutionary and progressive classes, in order to adapt themselves to the inevitable trend of social development, always called for reform and progress and had to break away from the old system. They always

enthusiastically acclaimed the appearance of new things and jubilantly hailed the social reform as "very good." However, the reactionary classes on the decline desperately opposed reform, and called for adherence to the old order and retrogression and restoration. They looked upon the appearance of new things as the approach of their doom, and invariably cried, "How terrible!" "The country has long been without principles"--this is precisely the wail made by all reactionaries at a time when the old system is on the verge of extinction.

The renegade and traitor Lin Piao was a representative of the toppled landlord and bourgeois classes. The "way" he wanted to follow was "to subdue one's self and return to propriety" as advocated by Confucius. He impatiently wanted "in the correct manner and in accordance with the truth of things" to become the "head" of state and seize supreme power. His sinister goal was to subvert the basic line and policies of the Party, "revive" the semi-feudal and semi-colonial old China already fallen, "restore" the toppled landlord and bourgeois classes whose line of succession had been broken and "recall" to office the landlords, rich peasants, counter-revolutionaries, bad elements and Rightists as well as the chieftains of successive opportunist lines that had fallen into obscurity. In a word, he wanted to topple the dictatorship of the proletariat and restore capitalism. Because of this, Lin Piao always harbored a deep hatred toward and frenziedly opposed each advance made by the proletarian revolution and every socialist newborn thing.

Didn't Lin Piao call on people to "learn from Tung Chung-shu" and "become as Tung Chung-shu"? Tung Chung-shu,this representative figure of the landlord class, taking the lead in flaunting the black banner of Confucius and Mencius, had a well-known saying: "Heaven changeth not and likewise the 'tao' changeth not." What he meant was that the rule and exploitation of the laboring people by the overlords of the exploiting classes was a matter of course, and this evil system and reactionary doctrine could never be changed. Should you want to change them or to carry out revolution, you would become one "without principles" and would be guilty of an unpardonable "crime." This was the "precepts" handed down from Confucius through Tung Chung-shu to Lin Piao.

Society have to go forward and the people have to make revolution. This is the irresistible current of history. No matter how the "superior man upholding morality" of the Confucius type screamed and howled, they were only wasting their time. The social system is changing all the time, the thinking of the people is also changing all the time, and human society is forever developing and changing and forging ahead. After the bankruptcy of the preaching, "Heaven changeth not" and the victory of the people, the reactionary class again wants to "change the political climate," that is, to "change" once again the country which already belongs to the people back to the old "way" with them riding on the backs of the people. The people will never consent to this!

The great proletarian cultural revolution personally initiated and led by the great leader Chairman Mao is a great political revolution carried out by the proletariat against the bourgeoisie and all exploiting

classes under the condition of socialism. This revolution has touched the various spheres of politics, economy, ideology and culture, as well as the people to the soul. There is not the slightest doubt that champions for morality of the Liu Piao type in the exploiting classes are bound to frantically oppose and sabotage and maliciously attack and vilify such a great revolution as the proletarian great cultural revolution. It would indeed be surprising if they have not opposed it. However, any amount of barking and cursing could not stem the surging flood of the great proletarian cultural revolution or suppress the healthy growth of the socialist newborn things.

Amid curses made by all reactionaries at home and abroad who say in slander that "the kingdom has long been without principles," how beautiful and glorious a spring has appeared over the 9,600,000 square kilometers of land in our motherland. Throughout the country, from factories, rural areas and stores to armed force units, schools and organs, everywhere there is seething enthusiasm. From young girls in their teens to grey-haired grannies, all show concern for affairs of state,
taking part in the criticism of revisionism and rejoicing over and inspired by the great victory won through the destruction of the two bourgeois headquarters headed by Liu Shao-ch'i and Lin Piao.

The storm of the great proletarian cultural revolution has violently washed away the mire of bourgeois ideology left by the exploiting class over the past several thousand years, and the whole society has taken on a brand new look. Newborn things of socialism are spreading in great profusion like wild flowers all over the great motherland. Shining images of worker-peasant-soldier heroes have appeared majestically on the stage of socialist literature and art and old ideas of kings and ministers, talented scholars and beauties have all been consigned to the garbage pile of history. The socialist garden of literature and art is blooming with all kinds of flowers of thought and a glittering scene of prosperity has appeared.

Propaganda teams of workers have entered the field of education bringing with them the leading role of the working class to the revolution in education. Worker-peasant-soldier university students have marched without restraint through the gates of the university which formerly were closed to them. Millions of educated young people have taken to the mountains and rural areas to temper red hearts in the vast countryside and are acquiring ability and growing up strongly.

The three-in-one combination of the old, the middle-aged and the young has been realized among the leading bodies at various levels. Old cadres are glowing with revolutionary vitality in the struggle and large numbers of vigorous new cadres are taking up leadership posts. The road of the "May 7" cadre school is getting wider and wider, and there are successors for the revolutionary cause of the proletariat.

Such newborn things as cooperative clinics and barefoot doctors are also appearing in great profusion, like bamboo shoots after a spring shower, all over the countryside. Upsurges of in industry learn from Tach'ing and

in agriculture learn from Tachai are rising in higher and higher waves one after another and there has been a vigorous development in the cause of socialist construction.

Through personal practice, the whole Party, the whole army and the people of the whole country have deeply realized: "The current great proletarian cultural revolution is absolutely necessary and most timely for consolidating the dictatorship of the proletariat, preventing capitalist restoration and building socialism."

Lin Piao "this man interested in principles" and this "celestial horse" that specialized in turning back the wheel of history, had plummeted to the desert of Mongolia and gone to visit his patron saint Confucius.

However, the struggle between continuing with the march forward and practicing restoration and retrogression has still not disappeared. In the world there invariably will be such a handful of people who, no matter how, could never approve of the revolution of the proletariat in various spheres, and no matter how, could never accept the newborn things of socialism. They are unaccustomed to the sight of this or that kind of profound changes brought about by the great proletarian cultural revolution. They clamor "the present is not as good as the past," and attempt to negate the great proletarian cultural revolution and strangle the newborn things of socialism.

The historical experience of class struggle has informed us that, after every great social revolution, a violent struggle between restoration and counter-restoration will always follow. Under a particular climate, reactionaries will invariably step out to attack the gains of the revolution, carry out activities for reversing the verdict in a big way and dream of turning back the wheel of history. Only by resolutely smashing this adverse current of restoration and retrogression could the gains of the victory of the revolution be consolidated and developed. We must firmly rebuke the slander and attacks of the class enemies.

In 1949, our army smashed the old lair of the Chiang bandits and scored a decisive victory in the people's war of liberation. At the moment of great transformation in Chinese society, the great leader Chairman Mao, with the exuberant spirit of a proletarian revolutionist wrote this scintillating poem:

"The City, a tiger crouching, a dragon curling,
outshines its ancient glories:
In heroic triumph heaven and earth have been
overturned."

"Were Nature sentient, she too would pass from
youth to age,
But in man's world seas change into mulberry
fields."

This poem denounced the vilification and slander of the Chinese revolution by reactionaries both at home and abroad, deeply criticized the doctrine of "Heaven changeth not, likewise the 'tao' changeth not" of Confucius and Mencius, and charged with the determination of carrying out the revolution through to the end, and like the mighty roar of the thunder proclaimed to the whole world: Make revolution! Advance! That is our proletarian philosophy and that is the correct principle in the world which cannot be stopped! Today, as we read once again this all-embracing poem of Chairman Mao, we find it very heart-warming and arousing. In the current struggle to deepen the criticism of Lin Piao and Confucius and to consolidate and develop the impressive gains of the great proletarian cultural revolution, it inspires us to take a firm stand and to throw ourselves into the battle with a well-defined attitude. It teaches us to maintain a sober head and with fearlessness knowing that we are in the right, repudiate the shameless abusive remarks of "the kingdom has long been without principles" and "the present is not as good as the past."

* * *

Armymen, Civilians in Northeast China Island
Area Criticize Lin Piao, Soviet Revisionism

(NCNA-English Shenyang, Apr. 28, 1974)

chinese people's liberation army men who trounced soviet incursions in the chenpao island area of northeast china's heilungkiang province stress that soviet revisionist new tsars want to reduce china to a colony with "puppet emperors" like liu shao-chi and lin piao.

"that's why, in their anti-china campaign, they go all out in defence of confucius and attack the legalist school," said pu chiu-yu, deputy political instructor of the sixth company of a p.l.a. unit in the chenpao island area, at a mass meeting called by armymen and local people to criticize lin piao and confucius.

"in following the confucian precept 'restrain oneself and return to the rites' in his bid to restore capitalism, lin piao wanted to sell out china to the soviet social-imperialists so as to turn us into slaves. we will never let such a thing come to pass," he declared.

chen wen-chung, a militia company leader who won the title of a hero, first class, for his brave struggle against soviet revisionist provocators on the island in the wusuli river, said: "whenever soviet revisionists stirred up trouble, lin piao chimed in. this shows that lin piao, confucius and the soviet revisionist renegade clique were three monks from the same monastery. they chanted the same prayers for restoration and took the same road for restoration. such people are sworn enemies of the chinese people."

ever-vigilant, armymen and civilians in the chenpao island area are fiercely criticizing lin piao and confucius, determined to grasp revolution, promote production and other work and preparedness against war.

the morbid hatred shown by the soviet revisionists for this movement initiated and led by the great leader chairman mao to criticize lin piao and confucius proves that it is a blow to enemies abroad as well as those at home, a number of army and civilian speakers said. this made them more determined to carry the struggle through to the end.

some speakers noted the similarities between the reactionary fallacies spread by lin piao through the doctrines of confucius and mencius and those by soviet revisionism in worshipping confucius and opposing the legalist school.

the comparisons include these: the soviet revisionists laud the doctrines of confucius and mencius as being "humanist" and condemned the legalist school as "anti-humanist"

and called chin shih huang (first emperor of the chin dynasty) a "tyrant"; lin piao attacked the dictatorship of the proletariat as "enforcing the laws of chin shih huang" and "being dictatorial". the soviet revisionists advocate confucian "benevolence" and lin piao clamoured that the overthrown landlords, rich peasants, counter-revolutionaries, bad elements and rightists "shall all be politically liberated". soviet revisionism hates china's great proletarian cultural revolution and viciously attacks it; lin piao was terrified of the cultural revolution and slandered it in every way.

this run-down of comparisons helped the armymen and civilians see more clearly the connection between soviet revisionism and lin piao's criminal plots. this deepened the exposure of the ultra-right essence of lin piao's revisionist line.

never follow the "doctrine of the mean" in battling against the class enemies both at home and abroad is the conclusion drawn by a number of speakers who took part in the struggle against soviet intruders. yu yang-ho, commander of the sixth company, said: "while soviet revisionist social-imperialism talks about 'peace' and 'detente', it engages in arms expansion and war preparations for world domination. lin piao, who echoed soviet revisionism, made use of the confucian 'doctrine of the mean' to slander our anti-revisionist struggle as 'going to extremes'. he wanted to benumb the fighting will of the revolutionary people and bind them hand and foot to make it easier for him to restore capitalism in china and set himself up as a 'puppet emperor'".

wang wen-ming, a veteran lumberman, told the meeting that while he and several fishermen were breaking the ice to fish on the frozen river one winter day, three soviet armoured vehicles and two dozen intruders with clubs in hand advanced on them. wang wen-ming and the fishermen seized clubs from the enemies and routed them.

wang wen-ming said: "we must hit hard at the man-eating wolf. our self-defence battle on the chenpao island was victorious because the armymen and civilians fought hard. in the same way, our heroic armymen and people drove the invading puppet troops of south viet nam out of our hsisha islands. revolution means struggle and struggle brings victory."

civilians and armymen discussed how to strengthen joint defence activities and preparedness against war. they are stepping up production and military training.

INTERNATIONAL LABOR DAY

Peking Workers Greet May Day with New Achievements in Revolution, Production

(NCNA-English Peking, Apr. 28, 1974)

the workers of peking are greeting the coming may day, international labour day, with new achievements in deepening the criticism of lin piao and confucius and in production.

the city topped the industrial production plans for the first quarter of this year and total industrial output value was 14.9 per cent above that for the same 1973 period, attaining the highest quarterly level in its history. statistics for ten industrial bureaus show that production continued to rise in the first 20 days of april.

spurred on by the movement to criticize lin piao and confucius, industrial production in the chinese capital, from basic to processing industries and from heavy to light industries, has grown month by month. steel, iron, coal, electricity, petro-chemicals and many other major products topped the first quarter's plan. compared with the corresponding period of last year, output of rolled steel, refined petroleum, chemical fertilizer, insecticide and cotton cloth increased by 11 per cent or more, and the rate of increase ranged between 20 and 60 per cent for electricity, mining machines, power generating equipment, hoisting machinery, motor vehicles, internal combustion engines, automatic devices, radio survey instruments, plastics, chemical fibres, sewing machines, wrist watches and transistor radios.

a number of new products were successfully trial-produced, including new-type motor vehicle engines, sulphur resistant steel plate and scanners for early detection of cancer. rail freight volume rose nine per cent and the amount of capital construction completed was 64 per cent higher than in the first three months of last year. the city's industrial income increased by 25 per cent.

after the movement to criticize lin piao and confucius began this year, peking industrial, communications and capital construction workers conscientiously studied works by marx, engels, lenin and stalin and chairman mao's works, the instructions issued by chairman mao on the criticism of lin piao and confucius and relevant documents from the party central committee. they saw the significance of this struggle to oppose and prevent revisionism and consolidate the dictatorship of the proletariat and therefore have taken an active part in it. revolutionary mass criticism helped the workers recognize more clearly the ultra-right nature of lin piao's counter-revolutionary revisionist

line and deepened their understanding of the party's basic line. many workers said, "lin piao and confucius tried to push history backward. but we should do the exact opposite -- push history forward by advancing along the socialist road."

through the criticism of lin piao and confucius, workers of the peking coal mining administration heightened their consciousness of class struggle and the struggle between the two lines and showed greater enthusiasm for socialism. the administration outstripped the state plan for the first quarter. both output of coal and length of tunnelling were seven per cent more than in the same 1973 period. in early april, the miners pledged greater efforts to grasp revolution and promote production to greet may day. in the first 20 days of april, coal output was 3.7 per cent higher than in the same march period.

metallurgical workers firmly carried out the policy of grasping revolution and promoting production and made more and better steel for socialism. following overfulfilment of the first quarterly plan, they produced 7.8 per cent more steel in the first 20 days of april than in the same period of march.

in greeting may first, peking workers re-studied the teaching of marx and engels "working men of all countries, unite" and chairman mao's instruction "unite to win still greater victories", and criticized lin piao's criminal attempt to create splits and to usurp party leadership and state power. this strengthened unified party leadership and the revolutionary unity based on mao tsetung thought between various departments and among workers, cadres and technicians. in close coordination with industrial and mining enterprises, workers of the peking railway sub-bureau speeded up loading and unloading and increased the turnabout rate of rolling stock. they topped the freight transport plan for the first 20 days of april and handled 4,280 more waggon loads of goods.

in order to aid agriculture promptly and strengthen the worker-peasant alliance, the city organized nearly 100 factories to help rural communes sink wells and manufacture and improve wheat threshers. the work completed so far this year was far more than in the same 1973 period.

the city's textile departments initiated three campaigns among more than 30 plants and mills to make printing and dyeing equipment and chemical fibres and to improve quality and increase varieties by concerted efforts. up to mid-april, output increased, quality improved and a number of new varieties were produced for the holiday.

the great proletarian cultural revolution has stimulated peking's industrial growth. total industrial output value for 1973 was treble that for 1965, the year preceding the cultural revolution. in the current movement to criticize

lin piao and confucius, peking workers have repeatedly studied chairman mao's instructions on the cultural revolution and, based on their experience, praised the great victories of this revolution and vehemently criticized the slanders against it by lin piao who had tried to negate the new socialist things.

workers of the peking motor vehicle plant cited the continuous increase in the plant's production during the cultural revolution and roundly criticized lin piao's vicious attack against the revolution. the criticism promoted production. the quarterly output of motor vehicles was 31 per cent more than that in the corresponding 1973 period. output from april first to twentieth was 38 per cent over the same period in march. workers of the february seventh rolling stock plant, the nankou rolling stock parts plant, the hsinhua printing house, the peking general knitwear mill, the peichiao timber mill and the peking no. 3 chemical works also made achievements in criticizing lin piao and confucius and in increasing production.

in connection with the struggle between the two lines in industrial management, peking workers criticized lin piao's reactionary theory of "innate genius", his idealist view of history that "the highest are the wise and the lowest are the stupid", his capitulationism and doctrine of national betrayal in selling himself to soviet revisionism, and the revisionist "theory of productive forces". they persisted in putting proletarian politics in command, relying on the masses and displaying the spirit of self-reliance and hard struggle, went all out, aimed high and achieved greater, faster, better and more economical results in developing production. more than 4,000 technical innovations were made in the first three months of this year, including 300 major ones. this number tops that for the same period of any previous year.

MODEL REVOLUTIONARY THEATRICAL WORKS FILM FESTIVAL

China Stages Model Revolutionary Theatrical Works Film Festival

(NCNA-English Peking, Apr. 28, 1974)

ten colour films produced on the basis of model revolutionary theatrical works will be shown throughout china from may 1 to 23 in a new drive to popularize these works.

this film festival is to be held when an excellent situation prevails in the deep-going movement to criticize lin piao and confucius.

cinemas and projection teams in town and countryside will all present these films, including "taking tiger mountain by strategy", "the red lantern", "the red detachment of women", "the white-haired girl", "shachiapang", "the song of the dragon river", "on the docks" and "raid on the white tiger regiment".

four colour feature films that were produced after the example of the films of the model theatrical works will also be shown during the festival. they are: "fiery years", "bright sunny skies", "pine ridge" and "battle against floods".

created under the guidance of chairman mao's revolutionary line in literature and art, the model revolutionary theatrical works represent a great achievement of the great proletarian cultural revolution. they warmly praise chairman mao's proletarian revolutionary line and give prominence to the invincible marxism-leninism-mao tsetung thought, and are exerting an ever wider and deeper influence on the revolutionary people in their hundreds of millions. the staging of this film festival during the movement to criticize lin piao and confucius will once again provide vivid education in ideology and political line for the workers, peasants and soldiers. it is of great importance to studying and applying the historical experience in class struggle and the struggle between the two lines provided by the model revolutionary theatrical works and to deepening the criticism of lin piao's reactionary programme, which was based on the confucian precept "restrain oneself and return to the rites", in connection with the current struggle between the two classes and two lines over vital issues. it is also of great importance to alerting people against the resurgence of the sinister revisionist line in literature and art and arousing them to combat it, and to the consolidation and development of the gains of the proletarian revolution in literature and art and the popularization of the model revolutionary theatrical works.

cinemas and film projection teams will put the stress on rural areas and grass-roots units so as to meet the widespread demands of the workers, peasants and soldiers.

REVOLUTION IN EDUCATION

Peking Primary School Deepens Revolution in Education

(NCNA-English Peking, Apr. 27, 1974)

the revolutionary spirit of fighting bad tendencies shown by a 12-year-old girl last winter has helped deepen the revolution in education in her school, which is criticizing lin piao and confucius in connection with current class struggle and the struggle between the two lines in education.

the chungkuan no. 1 primary school became known throughout china when a little red guard there named huang shuai criticized "teachers' inviolable dignity" and other manifestations of the pernicious influence of the revisionist line in education, which existed in the school. this led teachers and pupils to close ranks in criticizing the revisionist line. since the beginning of the movement to criticize lin piao and confucius, they have step by step deepened the criticism by pinpointing lin piao's attempts to restore capitalism through use of the confucian precept "restrain oneself and return to the rites".

drawing on their own experience, the teachers and pupils tore to pieces the confucian idea spread by exploiting classes that "those who work with their minds govern, those who work with their hands are governed". they also condemned lin piao for viciously attacking educated young people's going to settle in the countryside and school pupils' taking the "may 7" road.

a teacher in charge of a fifth-grade class recalled how, before the cultural revolution, when she was working in the countryside, the village school in which she taught tried to isolate pupils from proletarian politics, production and the masses. the cultural revolution smashed the domination of education by liu shao-chi's revisionist line, and the school set aside special plots for the pupils to learn farming. teachers and pupils together worked the fields and raised pigs. these projects benefited their thinking and teaching and study. some new teaching texts were based on local

experience and the pupils found them interesting and easy. "the situation in the revolution in education is excellent. lin piao's attack on educated young people's going to the countryside and other new revolutionary things only served to show that he, like confucius, was a representative of the declining exploiting classes," the teacher said.

the movement has greatly raised the consciousness of the teachers and pupils in carrying out chairman mao's revolutionary line. the chungkuan no. 1 school has established regular contact with production teams in a nearby people's commune and pupils take turns in working there and attending reports old poor peasants give on their suffering in pre-liberation days. teachers and pupils have held discussions with educated young people in the villages and joined them in criticizing such exploiting class concepts trumpeted by confucius, mencius and lin piao, as "those who work with their minds govern, those who work with their hands are governed" and "he who excels in learning can be an official". as a result, the teachers and pupils are still more determined to take the "may 7" road pointed out by chairman mao.

pupils in the first and second grades go once a week to factories to see workers in the shops or to the countryside to see peasants farm, while helping out with light tasks. teachers of the second grade link their lectures on nursing seedlings, for example, with the pupils' work in the field.

the school has in addition invited a number of people's liberation army fighters to tutor the little red guards in military affairs, part of the "may 7" road. these fighters tell stories about revolutionary heroes, explain the army's three main rules of discipline and eight points for attention, demonstrate military skills and train activists for the little red guard organization. the schoolchildren get along very affectionately with the p.l.a. men.

the school has adopted a new weekly practice of pupils commenting upon the lectures given by teachers, who continue to evaluate the pupils' level. the teachers and pupils together discuss problems arising in the revolutionin education. the teachers often call on the pupils' parents after school. the school party branch puts the work of transforming the pupils' ideology above all its other work. the school has set up a special group to teach politics and help class teachers do ideological and political work among the pupils.

MEDICAL APPARATUS INDUSTRY

Rapid Expansion of China's Medical Apparatus Industry

(NCNA-English Peking, Apr. 28, 1974)

china is now producing more than 1,300 varieties of medical instruments and apparatus of 4,600 specifications for city and rural hospitals and clinics. total output value of the industry in 1973 was 2.2 times that in 1966, the year the great proletarian cultural revolution began. quality keeps improving and production costs are lowered.

new medical instruments involve modern new techniques such as electronics, radioactive isotopes, laser beams, deep hypothermia, ultrasonic wave and fiberscopy.

these achievements are a result of carrying out chairman mao's important instruction "in medical and health work, put the stress on the rural areas" and the principle of "maintaining independence and keeping the initiative in our own hands and relying on our own efforts."

the medical apparatus factories have in the past few years turned out large numbers of commonly-used instruments for the countryside which has expanded medical work. more than 20,000 clinics run by rural people's communes in the country are now equipped with x-ray machines, portable operation tables, shadowless lamps, high-pressure sterilizers, surgical kits and microscopes.

the workers of the medical instruments industry are taking part in the movement to criticize lin piao and confucius and promoting production, so as to make still greater contributions to protecting the health of the people.

before liberation, only a few big cities had small factories to repair medical apparatus. many factories have now been set up in various provinces, municipalities and autonomous regions since 1949. during the cultural revolution the workers have criticized the revisionist lines pushed by liu shao-chi and lin piao and firmly adhered to chairman mao's revolutionary line.

workers of the medical apparatus industry have made new products in cooperation with factories, hospitals and scientific research institutes. one hundred and fifty new products were made in different places in 1973. among those for treating cancers are the biopsy gastrofibroscope for the early detection of stomach cancer, the radioisotope scanner for the detection of cancer of the liver and other internal organs, medical betatron (induction electron accelerator) to treat tumours and cancers to varying depths and a fluorescent technique for early detection of cancer of the cervix.

apparatus to diagnose heart diseases includes a cardio-vascular monitoring system, an echo cardiograph, an electrocardiogram transtelephone monitoring system, a demand-type pace-maker and a cardiac catheter.

also produced was a kidney machine to treat patients of uraemia (a toxic condition produced by the presence of urinary constituents in the blood resulting from kidney failure), a laser beam for surgery to replace the scalpel and other surgical knives, an artificial electronic larynx, a pneumatic high-speed dental drill, hypothermic apparatus for surgical treatment of skin cancer, hemangioma and lymphangioma. other new items include a transistor cataract cryoextractor, instruments for micro-surgery including ligation and suture of micro-blood vessels, eye, ear and other fine surgical procedures, respirators of various types and electronic anaesthetic apparatus made in line with the principles of traditional chinese medicine.

many of these new products have been put in clinical use with good effect. some have gone into production and others will after improvement.

ELECTRONICS INDUSTRY

Northeast China Province Develops Electronics Industry Rapidly

(NCNA-English Changchun, Apr. 27, 1974)

the electronics industry in kirin province, northeast china, is now represented by 110 factories which produced a total output value in 1973 that was 7.5 times the figure for 1966, the year the great proletarian cultural revolution began. varieties of their products increased nearly eleven-fold. the province is now self-sufficient in most of the electronics elements it needs.

yenpien korean autonomous chou did not have a single electronics plant before the cultural revolution and now has 15. they turn out resistors, capacitors and germanium high frequency and power transistors as well as universal bridges, precision induction bridges, non-linear pseudos and silicon-controlled parameter measurement devices.

the rapid development of the provincial electronics industry is due to the efforts made by the workers in the spirit of self-reliance and hard struggle. many factories

have trained technicians by sending workers to other units or through technical training courses. the szuping electronics plant was a shop in a watch band factory prior to 1969. to meet the pressing needs of industrial and agricultural production, the shop sent 13 workers, including eight women, to other places to study transistor production. after they returned, they manufactured various kinds of equipment themselves and set up production lines and transformed the shop into a plant that turns out transistors of dozens of specifications and types. the electronics score boards used for the first time at the 1971 afro-asian table tennis friendship invitational tournament were made by a small loudspeaker factory in paicheng city with the help of the institute of physics of academy of sciences of china. this factory has also trial-manufactured more than a dozen kinds of electro-luminescent screens.

priority is given to producing specific electronics products for industry and agriculture, so as to serve socialist construction still better. to meet the needs of geological prospecting departments, the szuping radio factory cooperated with the changchun geological institute to make an automatic detecting instrument which can be used to locate water and mineral deposits and supply data of geological structures for water conservancy and other capital construction projects. the instrument is now used in over 20 provinces and municipalities. the changchun no. one radio factory recently designed and trial-manufactured a television system with which people above ground can see the underground geological formation on the screen.

electronics technique and equipment are used on an increasingly wide scale in the province's industry. the kirin fertilizer plant has transformed two-thirds of its synchronous motors with silicon-controlled exciters, reducing the daily consumption of electricity by 50 per cent. the kirin machinery plant used a silicon control system to automatically adjust the electrodes of the arc furnace to shorten the time for melting steel. the two major mining administrations of liaoyuan and tunghua have put electronics technique and equipment in wide use for engine traction, charging miners' lamps, electrolysis, galvanization, exciters of synchronous motors, electrode control of arc furnace, and the synchronization of asynchronous motors and others.

COTTON GROWING

Women's Cotton Growing Teams in North China

(NCNA-English Shihchiachuang, Apr. 28, 1974)

women's cotton growing teams in shulu county, an important cotton producer in north china's hopei province, achieved high yield on a large acreage last year. the number of women's teams has increased to 3,680 this year with 32,000 members. these teams will tend 7,500 hectares, one third of the county's planned total cotton acreage.

women of this county are taking an active part in the current movement to criticize lin piao and confucius. it has helped raise their consciousness of class struggle and the struggle between the two lines. they often hold meetings during their work breaks to denounce lin piao's crimes in attempting to restore capitalism and slandering working women as "incompetent". they are determined to do more for the socialist revolution and construction and show that women can "hold up half the sky" in class struggle, the struggle for production and scientific experiment.

the experience of some of the women's teams showed the importance of this movement.

the pantangying production brigade is an example. the brigade had three women's teams last year but one of them gave up because its members had some difficulties in production and also because they could not stand the mocking of some people with old-fashioned ideas. the other two persisted and got the best harvest in this brigade, 0.975 tons per hectare. this increased the women's confidence in their strength and taught a good lesson to those who had been skeptical.

under the guidance of the brigade party organization the women seriously studied chairman mao's teachings on the important role of women and refuted the reactionary confucian fallacy spread by lin piao that "men are superior to women". now there are 15 women's teams that are responsible for nearly all of the brigade's 46 hectares of cotton fields.

the dissolved team has been reactivated. its 13 present members plan this year to work 5.3 hectares, of which 2 hectares are alkaline. since the beginning of spring they have been digging ditches to lead in water to wash away alkalinity and ploughed deep to sun the soil. good seeds have been prepared.

wang man-yun, leader of the team, said: "our socialist system has eliminated the class root for the oppression

and exploitation of working women. but to win complete emancipation, we women must study marxism-leninism-mao tsetung thought, thoroughly criticize the doctrines of confucius and mencius peddled by lin piao and make a radical rupture with traditional ideas."

the campaign for setting up women's cotton growing teams was pioneered in 1972 by ma chi-min, a twenty-year-old girl of the machiachuang production brigade. tempered in the great proletarian cultural revolution, she and eight other women were eager to direct their socialist enthusiasm and creativeness to production. they planted 1.5 hectares of poor, alkaline land to cotton. breaking with the usual local methods, they used transplanting, deep hoeing and other methods to deal with alkalinity to ensure a full stand of the cotton shoots and got a good harvest of 1.237 tons per hectare.

this team's experience was spread far and wide in the county. over 1,200 such teams were formed last year embracing 12,000 women. the 2,470 hectares they worked averaged 0.75 tons or more per hectare. the yield in 1965, the year before the great proletarian cultural revolution started, was only around 0.45 tons per hectare.

women's teams throughout the county are making greater efforts to ensure a better harvest this year. ma chi-min's pioneering team intends to carry out five experiments, including close planting and inter-planting. it will also undertake research projects on cotton cultivation and pest reporting for agricultural scientific research departments.

the shulu county party committee has helped the women cotton growers summarize their experience and overcome difficulties and has trained many as technicians.

****
* FOREIGN RELATIONS *
****

CHINA AND ALBANIA

Leader of Albanian Construction Ministry Delegation Leaves Peking for Home

(NCNA-English Peking, Apr. 27, 1974)

rahman hanku, leader of the delegation of the albanian ministry of construction and minister of construction, concluded his work in china and left here for home by air today.

he was seen off at the airport by chang wen-pi and chien cheng-ying, chinese minister and vice-minister of water conservancy and power, han tsung-cheng, vice-minister of economic relations with foreign countries, and leading members of departments concerned wei yu-ming and lu ping.

jovan andoni, charge d'affaires ad interim of the albanian embassy in peking, was present.

CHINA AND EGYPT

Chinese Minister and Vice Minister of Public Health Meet Egyptian Anti-Epidemic and Public Health Delegation

(NCNA-English Peking, Apr. 28, 1974)

liu hsiang-ping and huang shu-tse, minister and vice-minister of public health, today met and had a warm, friendly conversation with all members of the anti-epidemic and public health delegation from egypt led by dr. abdel moneim mahmoud, secretary of state for anti-epidemics of the ministry of health.

the delegation arrived here thursday. vice-minister huang shu-tse gave a banquet for the delegation yesterday. egyptian ambassador to china salah el-abd was present at the banquet.

CHINA AND GHANA

Ghanaian Government Trade and Industry Delegation Feted in Peking

(NCNA-English Peking, Apr. 27, 1974)

chinese minister of foreign trade li chiang gave a banquet here this evening in honour of the ghanaian government trade and industry delegation led by colonel w.c.o. acquaye-nortey, regional commissioner for upper region.

richard m. akwei, ghanaian ambassador to china, george h. arthur, minister-counsellor, and k.n. onumah, commercial counsellor, of the ghanaian embassy in peking, also attended.

present were vice-minister of foreign trade chen chieh, vice-chairman of the china council for the promotion of international trade wang wen-lin, leading members of departments concerned chao yuan, hsueh na, yu li-kuang and hsing pei-chun, and commercial counsellor of the chinese embassy in ghana an hung-hsien.

toasting at the banquet, minister li chiang and colonel acquaye-nortey said that china and ghana, both belonging to the third world, should support each other and enhance their unity. they expressed the hope that the friendship between the two peoples and friendly relations of cooperation between the two countries would be constantly developed.

CHINA AND JAPAN

Kinkazu Saionji Arrives in Peking

(NCNA-English Peking, Apr. 28, 1974)

japanese friend kinkazu saionji flew in here this evening with his wife, eldest son and three others at the invitation of the china-japan friendship association.

they were welcomed at the airport by liao cheng-chih, president of the host association, yang chi, vice-president of the chinese people's association for friendship with foreign countries, and leading members of departments concerned including li mao-chai, sun ping-hua and ching pu-chun.

on hand were also japanese friend in peking ichihei sugiyama and his wife.

CHINA AND MEXICO

Chinese Track and Field Team Arrives in Mexico

(NCNA-English Mexico City, Apr. 27, 1974)

the chinese track and field team led by ni chih-chin and his deputy kung hsiang-ting arrived here by air today for a friendly visit and to take part in an athletic meet in mexico at the invitation of the mexican sports federation.

the team was warmly welcomed at the airport by president of the m.s.f. jose garcia cervantes, president of the mexico table tennis association helios farrell, vice-president of the mexico-china friendship association guillermo nasser, president of the mexican society of friendship with people's china madame virginia chapa de salinas, and other friendly personages as well as chinese residents in mexico.

chinese ambassador to mexico yao kuang was also present.

CHINA AND TOGO

Togolese Independence Anniversary Marked in Peking

(NCNA-English Peking, Apr. 27, 1974)

gabriel dodji pedanou, charge d'affaires ad interim of the togolese embassy in peking, gave a reception at the embassy here this morning to celebrate the 14th anniversary of the independence of the republic of togo.

among those present at the reception were chi peng-fei, foreign minister, sha feng, minister of agriculture and forestry, tsai shu-fan, vice-minister of foreign trade, li ke, vice-minister of economic relations with foreign countries, huang shu-tse, vice-minister of public health, chang pin, vice-minister of water conservancy and power, and leading members of departments concerned chou jung-kuo and wang chih-fan.

diplomatic envoys of various countries to china were present.

CHINA AND WEST GERMANY

Vice Premier Teng Hsiao-ping Meets Youth Council Delegation of Federal Republic of Germany

(NCNA-English Peking, Apr. 28, 1974)

chinese vice-premier teng hsiao-ping met and had a friendly conversation here today with the members of the youth council delegation of the federal republic of germany led by walter haas, president of the council.

r.f. pauls, ambassador of the federal republic of germany to china, was present on the occasion.

also present were li en-chiu, vice-president of the chinese people's association for friendship with foreign countries, and keng shih-chung, secretary of the peking municipal committee of the chinese communist youth league.

CHINA AND YEMEN (YAR)

YAR Consultative Assembly Delegation Arrives in Peking

(NCNA-English Peking, Apr. 28, 1974)

an 11-member delegation of the consultative assembly of the yemen arab republic led by speaker abdulla ben hussein al.ahmar arrived here by air this evening for a friendly visit to china at the invitation of the standing committee of the chinese national people's congress.

the distinguished guests were welcomed at the airport by ngapo ngawang jigme, vice-chairman of the n.p.c. standing committee; pei shih-chang, wu hsin-yu and hu yu-chih, members of the n.p.c. standing committee; tsao ke-chiang, director of the west asian and north african affairs department of the foreign ministry; and chang chieh, a leading member of the china islamic association.

abdo othman mohamed, ambassador of the yemen arab republic to china, and embassy officials were present.

on hand were diplomatic envoys of the democratic people's republic of korea and other arab countries to china.

CHINA AND ZAMBIA

Zambian Ambassador to China Leaves Post for Home

(NCNA-English Peking, Apr. 27, 1974)

j.k. chivunga, ambassador of the republic of zambia to china, left his post for home today.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

May 10, 1974 No. 5611

****
* NATIONAL *
****

CRITICISM OF LIN PIAO

Ingenious Use of "Providing Means of Support" and "Subsisting People"

by

Hung T'u (洪涂)

(Peking Jen-min Jih-pao, April 23, 1974)

The bourgeois careerist, conspirator and counter-revolutionary double-dealer Lin Piao cried that "it is hoped" everybody "will be a Tung Chung-shu." Lin Piao, this disciple of Confucius, not only closely followed Tung Chung-shu politically and clamored for the "use of the content" of loyalty, filial piety, constancy and virtue in "three bonds and five constant virtues," but also followed his example in every move in outlook on art. Because Tung Chung-shu proposed his so-called literature and art for "providing means of support," Lin Piao accordingly advocated his so-called literature and art for "subsisting people." How truly like a parrot he was and how skillful was the imitation.

What kind of game actually was Tung Chung-shu's literature and art for "providing means of support"? In his own words, it was that "the superior man knows that those in power cannot subdue people by force, and so they choose the six arts to provide them with means of support." What he meant was, the intellectuals living under the patronage of the landlord class realized that those in power could not suppress the working people by means of force alone. Therefore they proposed the adoption of a counter-revolutionary double standard, and apart from increasing military pressure, they also advocated the use of the six arts which included the Book of Odes, the Book of History, the Book of Music, the Book of Rites and the Spring and Autumn Annals to improve the art of administration of those who ruled on the one hand, and to use the subterfuge of culture to destroy the fighting spirit of the people on the other. This was the essence of literature and art for "providing means of support."

Although the literature and art for "subsisting people" of Lin Piao originated from Tung Chung-shu's "providing means of support," it had another ingenious use. Let us look at what he said. He said: "The political criterion and artistic criterion of literature and art are like hydrogen and oxygen. Hydrogen combines with oxygen to form water, for quenching thirst and subsisting people." Actually, what kind of people did he want to "subsist" and what kind of thirst did he want to "quench"? Lin Piao refused to explain, for he was not as straightforward as his teacher Tung Chung-shu. However, we know that in a class society, people are divided into classes, and everybody lives in a certain class. There is actually no such a thing as a person above class in the abstract. Since the ushering of mankind into class society, literature and art have become instruments of class struggle, and they have always been used by various classes in society to serve the interests of their own particular class. The nonsense of "subsisting people" and "quenching thirst" uttered by Lin Piao was nothing but an attempt to use the so-called "person" standing above class and literature and art for "subsisting people" in the abstract to confuse the issue and to cover up the sinister objective of their wild practice of counter-revolutionary revisionist literature and art. What Lin Piao dreamed about night and day was the restoration of capitalism, and what he urgently needed was revisionist literature and art. Because of this, his so-called literature and art for "subsisting people" was the kind of literature and art in the service of the exploiters and oppressors and literature and art for "providing means of support" to their kind of revisionist spiritual nobility.

"There are literature and art for the exploiters and the oppressors," and there actually is also the kind of literature and art for "quenching thirst" and "subsisting people" advocated by Lin Piao. The literature and art for "subsisting people" used by Lin Piao and company for "providing means of support" to a handful of their men is mainly divided into two general categories. One is the trash of literature, motion pictures, music and fine arts carefully contrived and concocted by them for distorting history and erecting monuments for Lin Piao and his own confederates. For example, such works play up Lin Piao as a "most remarkable genius" and claim that this rascal who neither read books, the daily press and documents nor had any learning whatsoever possessed "wide and extensive knowledge." They describe the bourgeois careerist and conspirator Lin Piao as a "selfless and dedicated person." They even played up this renegade and traitor who all along followed Wang Ming and Liu Shao-ch'i and frantically pushed the Rightist opportunist line as "a consistently correct and wise leader." The other category is made up of classic novels, verses, legends and notes which could enable them to make parabolic use of the past to denote the present and which could serve their conspiracy for carrying out counter-revolutionary restoration. This category can again be divided into several kinds. One is made up of reactionary verses and novels--such as the poem "Book Burning Pit" of the T'ang Dynasty that curses Ch'in Shih Huang, and the novel Stubborn Prime Minister that attacks Wang An-shih--which could be borrowed by them for attacking the dictatorship of the proletariat. Another one is made up of things from which they could learn counter-revolutionary experience and draw counter-revolutionary nourishment for carrying out

intrigues and plots and bringing their double-game into play. For example, the story of the "stratagem of concealment" from the Romance of the Three Kingdoms. All these were what Lin Piao claimed to be literature and art which could "quench thirst" and "subsist people."

From this we can see that what Lin Piao called "thirst quenching" meant the use of this kind of feudal, bourgeois and revisionist literature and art to "quench" their "thirst" for restoring capitalism, and that what he called "subsisting people" meant the use of this kind of feudal, bourgeois and revisionist literature and art to "subsist" their evil kind of "people" who conspired to usurp leadership in the Party, seize power and topple the dictatorship of the proletariat. As far as the revolutionary people are concerned, the literature and art for "subsisting people" is arsenic or poison wine. No matter how fascinating Lin Piao might sound, the ingenious use of his so-called "quenching thirst" and "subsisting people" is nothing more than this!

* * *

CRITICISM OF LIN PIAO AND CONFUCIUS

The Stratagem of Living Obscurely Could Not Cover Up the True Identity of the Careerist Lin Piao

by

Hu Jeng (胡 容)

(Peking Jen-min Jih-pao, April 8, 1974)

On the eve of the 9th Party Congress, at a time the whole Party, the whole army and the people of the whole country were riding the strong east wind of the great proletarian cultural revolution and valiantly advancing along the broad road of continuing the revolution under the dictatorship of the proletariat, for the sake of opposing the great proletarian cultural revolution, fundamentally subverting the basic line of the Party for the entire historical period of socialism, toppling the dictatorship of the proletariat and restoring capitalism, Lin Piao in partnership with the Kuomintang anti-communist element Ch'en Po-ta, concocted a reactionary report on the theory of only the productive forces count. This report was naturally rejected by the CCP Central Committee. Following this, Lin Piao again secretly supported Ch'en Po-ta in openly opposing the political report to the 9th Congress drafted under the supervision of Chairman Mao. After their conspiracies failed in close succession, the crooked Lin Piao anti-Party clique refuted to give up hope and stepped up its sinister activities in usurping leadership in the Party and seizing power. In the spring of 1970, Lin Piao on the one hand directly countered the numerous directives of Chairman Mao on not installing the state chairman by insisting time and again on installing the state chairman. He used this as his political program for carrying out counter-revolutionary restoration activities in a vain attempt to usurp supreme powers in the Party and the state. On the other hand, he stepped up the covert struggle and personally instructed his sworn followers on the stratagem of "living obscurely (obscurity)," and wrote it down in his black notebook as an important strategy for carrying out counter-revolutionary restoration activities.

I

What is the meaning of "living obscurely"? The Chinese character "t'ao" (韬) means the scabbard or sheath for a blade or a sword, and the character "hui" (晦) means the dark and gloomy weather. The meaning derived from the combination of these two characters means to conceal or to obscure. In ancient time, there was the saying "to sheath one's light and to obscure one's trail" which was coined by people who wanted to be kings. Based on the theory of "mandate of heaven" of Confucius and Mencius, they propagated the fallacy of so-called "divine right of kings." They said that when "a genuine son of heaven is born," "auspicious omens" would appear, and there would be such "signs" as unusual light, wonderful fragrance, rare birds and strange beasts. People who wanted to be kings, on the one hand intentionally spread such lies to dazzle the people by claiming that they encountered

such "light" and "signs" to delude the people into supporting them as kings. On the other hand, they were afraid that the reigning emperor or others who wanted to be king might persecute them, thus affecting their great undertaking. Because of this, they had to conceal their so-called "light" or "signs" in front of others. According to an account carried in the History of Ancient T'ang by the law of royal succession of that time, Li Ch'en, the thirteenth son of Li Ch'un, who was Emperor Hsien Tsung of the T'ang Dynasty, actually had no claim to the throne. However, he wanted very badly to be the emperor, and told his mother that he dreamed of his riding on a dragon to heaven. His mother therefore taught him to feign being stupid and advised him against "revealing the secret of heaven" and to bide his time. Li Ch'en followed her advice and by "working contentedly at living obscurely," he became in the end Emperor Hsüan Tsung of the T'ang Dynasty. The stratagem of "living obscurely" is actually this set of tricks.

In Chapter XXI of the historical novel Romance of the Three Kingdoms the author Lo Kuang-chung, who lived in the last part of the Yüan Dynasty and the early part of the Ming Dynasty wrote the story of how Liu Pei practiced the stratagem of "living obscurely" in the last part of Eastern Han. Liu Pei was also a person who dreamed night and day of becoming an emperor. At that time, he was under the patronage of Ts'ao Ts'ao, and had secretly plotted with a group of reactionary people to murder Ts'ao Ts'ao. For the sake of not letting Ts'ao Ts'ao see through his conspiracy and ambition, he "personally cultivated vegetables and watered the plots in the garden at the back of his house as part of his stratagem of living obscurely." Later, when Ts'ao Ts'ao discussed with Liu Pei "heroes over a cup of hot wine," he hinted at the ambition of the latter. Liu Pei was at first startled and flustered, but immediately he pretended to be frightened by a clap of thunder to cover up his fright, and managed to allay Ts'ao Ts'ao's suspicion for the time being. Taking advantage of an oversight of Ts'ao Ts'ao, Liu Pei carried out his plan for escape and took with him an army of 50,000 to start his own "great career." For the sake of praising Liu Pei's ability to rise to the occasion and cover up his conspiracy, the author of the novel wrote this poem:

"Forced to lodge for a time in a tiger's lair;
The hero was alarmed when his ambitions were
laid bare.
Using the thunderclap to cover his panic,
He rose to the occasion clever and quick."

Lin Piao greatly admired this trick of Liu Pei, and personally copied this poem on a scroll for hanging in his bedroom. He styled himself as a "hero" "with lofty designs and fine stratagems in his bosom, shrewdness to cope with the universe and the whole world is at his mercy." How great was his ambition! What is particularly worthy of note is that Lin Piao changed "to go" into "to lodge." He compared our Party to a "tiger's lair" and described himself as only temporarily "lodging" there. This fully exposed his deep hatred toward our Party, for he had confessed of his own accord that he was a Khrushchev-type person sleeping by our side.

What Lin Piao called "living obscurely" was the same line of goods as Confucius' reactionary philosophy of life--"bending in order to go forward."

In the last part of the period of Spring and Autumn Annals, when our country was undergoing a period of sharp transformation from the system of slavery to the feudal system, for the sake of upholding the daily disintegrating system of slavery, Confucius spent his whole life running around to solicit help, but in the end he found himself in a blind alley everywhere. From his own counter-revolutionary experience, he summed up a set of reactionary experiences and said: "The looper worm bends itself in order to go forward. Snakes and dragons hibernate in order to survive. The essence of the spirit must be grasped before it could be applied. To use it for preservation is to respect virtue." Confucius exhorted his disciples that like the looper worm, they must be good at bending in order to go forward, and like poisonous snakes, they must be good at playing dead to protect themselves. They must study carefully the theory of bending in order to go forward before they apply it to achieve the goal of counter-revolutionary restoration. In the past two thousand years and more, this kind of counter-revolutionary double-faced tactic had all along been the "secret" employed by reactionaries on the decline in history to carry out conspiratorial activities.

All reactionaries on the verge of extinction are invariably unwilling to take their defeat lying down, but would invariably launch with ten times the frenzy and hundred times the enmity counter attacks to restore their lost paradise. This is law. However, as they have neither truth nor the masses on their side, they dare not openly make known to the masses their perverted actions and can only stealthily hide in a dark corner to practice their hush-hush activities which cannot be shown to people. The doctrine of bending in order to go forward and the stratagem of living obscurely were produced to meet this kind of counter-revolutionary political need. Their "bending" was for the sake of "going forward" and their "living obscurely" was for the sake of protecting themselves and conserving their energy, so that once the opportunity was ripe, they could stretch out their evil claws and savagely attack the revolutionary people. Was that not what Lin Piao was doing? Please look:

At the 2nd plenum of the 9th CCP Central Committee, Lin Piao and company wrongly assessed the situation, and impatiently sprang out to launch a counter-revolutionary coup d'etat. They spread rumors, sniped in the dark, fanned up a fire, mounted surprise raids and seemed to be able to make the earth stand still. Under the personal leadership of the great leader Chairman Mao, our Party opportunely exposed and smashed their conspiracy.

After the 2nd plenum of the 9th CCP Central Committee, Lin Piao got worse and continued with his conspiracy and sabotage. In March 1971, he concocted the plan for a counter-revolutionary coup d'etat entitled "Outline of Project '571'" and on September 8, he launched the counter-revolutionary coup d'etat in an attempt to assassinate the great leader Chairman Mao and set up another CCP Central Committee. After the failure

of his plot, he fled on September 13 in a stolen plane to seek refuge with Soviet revisionism, thus betraying the Party and the state. He crashed to his death at Undur Khan in the People's Republic of Mongolia.

This alarming fact tells us how cruel and mean was the counter-revolutionary intention to murder hidden behind the "obscure life" of Lin Piao.

II

Lin Piao had been using the stratagem of living obscurely as his counter-revolutionary strategy for some time. This bourgeois careerist and conspirator had been working for a score of years within our Party. He neither read books, nor the daily press and documents, but regularly sent his men to gather materials relating to the reactionary philosophy of life of Confucius and Mencius and the various counter-revolutionary crafts of historical rulers for diligent study, so as to "grasp the essence of their spirit" for use as precepts for carrying out counter-revolutionary restoration activities. Confucius said: "Want of forbearance in small matters confounds great plans." Lin Piao took these words to heart, and personally copied them down. He also regarded as scripture what Su Shih--a representative figure of the Confucian school of the Sung Dynasty who had taught the emperor statesmanship--said to play up Chang Liang in "On Marquis Liu": "When a common man is insulted he will draw his sword and stand up to offer battle. This cannot be considered as courage." He copied these words on a scroll for hanging in his own bedroom. He also wrote the evil words of "the scientific foundation of forbearance and magnanimity" in his black notebook, and used the words of King Wen of Chou "for passing on to posterity" to teach his son that he must practice "forbearance and firmness."

The reactionaries who go against the tide of history have always looked upon "forbearance" as an important magic weapon for them to bend in order to go forward. In their eyes, in order to oppose social reform and progress and realize their goal of counter-revolutionary restoration, they must make long-term plans, be good at practicing forbearance and bide their opportunity. Non-practice of forbearance in small matters would affect the important matter of restoring the old system.

When Chiang Kai-shek took advantage of the revolution in 1923, he met Trotsky in Moscow. Trotsky taught him a counter-revolutionary secret, and that was "forbearance and activity." Chiang Kai-shek looked upon it as "an important factor of success." When the revolutionary forces were strong, he would practice "forbearance" and when there was an opportunity, he would vigorously carry out counter-revolutionary "activity."

Lin Piao also acted in this way and he kept on reminding himself: "How could we allow an insignificant person or an insignificant matter to jeopardize the great undertaking of a lifetime?" From his evil words, it could be seen that for the sake of realizing his "great undertaking of a lifetime," Lin Piao could ignore all things. Only under conditions beneficial to his "great undertaking" would he go all out to achieve it. When the time was

unfavorable to his "great undertaking," he would practice "forbearance." "Forbearance" and "activity" could be used alternatively. This was the counter-revolutionary double-faced tactic used by Lin Piao and company for carrying out restoration activities.

Confucius once advocated, "There are three errors to which they who stand in the presence of a man of virtue and station are liable. They may speak when it does not come to them to speak--this is called rashness. They may not speak when it comes to them to speak--this is called concealment. They may speak without looking at the countenance of their superior--this is called blindness." What he meant was, only by observing the words and expressions of one's superiors and saying yes to them all the time could one avoid making mistakes in official circles and rise to the pinnacle of the ruling class. Many officials and politicians of later days also made use of this set of teachings of Confucius as the golden rules of conduct in society and for dealing with people.

In the twenties, a big bureaucrat and warlord of the Kuomintang who was well known for his polished and elegant ways and his speculation and manipulation, embodied them into the principle of "three nots": Not shouldering responsibility, not making suggestions and not offending people. At meetings, he would "close his eyes to conserve energy." When discussing problems, he would "neither say yes nor no." Lin Piao regarded this as his most valuable acquisition and respectfully copied it down in his black notebook. Didn't this show that they were completely badgers from the same mound? This was not all because Lin Piao had also made new developments of his own, such as the "three nots" (not interfering with the decision of others, not criticizing things, and not reporting bad news), the "three musts" (must respond, must publicize and must report good news) and "you should often wear a smile," etc. In one word, he wanted to use such tactics as "hiding a sword behind honeyed words" and "concealing evil intention behind a smile" to attack the proletariat. This showed not only his extreme viciousness and maliciousness, but also his extremely corrupt and feeble nature.

Like Confucius and Mencius, Lin Piao was also a swindler who relied on telling lies to get by. Confucius, who dreamed of nothing but high office and wealth deliberately said for show, "Riches and honors are to me as a floating cloud." He was extremely hostile to Chih of Liuhsia, the leader of the slave insurrection, and maliciously attacked him as "a scourge of the country." However, he praised Chih of Liuhsia to his face that he possessed "three virtues." Mencius even proclaimed: "The great man does not think beforehand of his words that they may be sincere, not of his actions that they be resolute" and openly created the theoretical foundation for the reactionary ruling class to tell lies. Inheriting the reactionary mantle of Confucius and Mencius, Lin Piao shamelessly clamored: "He who does not tell lies is bound to fall." "Without telling lies one cannot achieve great things." This bourgeois careerist and conspirator depended on telling lies to disguise himself as a "just and upright man" to cheat the world and deceive the public.

In 1962, Lin Piao openly declared to the public, "The general line, the great leap forward and the people's commune are correct." But in his

black notebook, he maliciously attacked the general line, the great leap forward and the people's commune of our Party as "going too far" and "going beyond the limit." All these evil words were completely the same type of nonsense as those used by the imperialists, revisionists and reactionaries.

On October 1, 1969, Lin Piao openly declared to the public that it was necessary "to carry the great proletarian cultural revolution through to the end and further consolidate the dictatorship of the proletariat." But on the very same day he presented to his sworn confederate a scroll bearing the words, "Those who rely on virtue prosper; those who rely on force perish." He used the language of the Confucian school to maliciously attack the dictatorship of the proletariat.

In public, Lin Piao put on a show and said that anyone opposing Chairman Mao "will be eradicated by the whole Party and denounced by the whole country." Behind the back of other people, he secretly honed his sword, planned a counter-revolutionary armed coup d'etat in a calculated and systematic manner and insanely attempted to assassinate the great leader Chairman Mao.

When Stalin exposed the counter-revolutionary double-dealing features of the class enemies, he had made a lively metaphor: "No matter how the crow may use peacock feathers to disguise itself, it remains a crow." This applies also to Lin Piao. No matter how appealing his lies might sound, they invariably could not cover up his true identity. Since he wanted counter-revolution, he naturally would be exposed. Once exposed, he was finished.

III

The hatching of intrigues and plots is a salient feature shared by the representative figures of all reactionary classes. Ever since Confucius summed up a set of counter-revolutionary experiences in the use of double-faced tactics to carry out restoration activities, all careerists and conspirators have regarded it as their most valuable treasure.

Toward the last part of the period of the Warring States, Lü Pu-wei, the political representative of the big slave-owner class was extremely hostile to social reform and progress in the State of Ch'in. However, he dared not openly oppose Ch'in Shih Huang's idea of carrying out Legalist reform. So he directed a group of Confucian scholars to compile the "Spring and Autumn Annals of the Lü House." Under the signboard of "combining the etiquette of the Confucian school with the Legalist thought of philosopher Mo," he peddled the doctrines of "benevolence" and "righteousness" of the Confucian school, recruited a group of sworn confederates under the guise of academic activities and conspired to start a rebellion. In the end, he was severely suppressed by Ch'in Shih Huang.

The traitor Yüan Shih-k'ai had for a long time aspired to seize the "throne" and become emperor. But he "magnanimously" stated that he wanted "to carry forward the spirit of the Republic and wash away the filth of autocracy" so that "the system of monarchy would never again appear in China."

The moment he felt that the situation was in his favor,he tore off his mask, "worshipped heaven and honored Confucius" and "put on the yellow robe." This "monarchy addict" died only 83 days after he ascended the "throne."

The autocrat and public enemy Chiang Kai-shek used the counter-revolutionary double-faced tactic to force his way into the revolutionary camp, and openly declared that "rising to the occasion" and toying with "shrewd statescraft" were "important principles for getting along with people in the world" as well as the "most important and most fundamental principles." When he first wormed himself into the revolutionary camp, he loudly cried that "opposition to the Communist Party means opposing the policies and proposals laid down by the President [of Kuomintang] and "we must beat the drum and assail them." The moment he seized power, he swung his butcher's knife and plunged the Communist Party members and the revolutionary people into a blood bath. The government of the big landlord class and big bourgeoisie he set up was also a short-lived dynasty.

Lin Piao wildly hatched intrigues and plots. He "never showed up without a copy of Quotations in hand, and never opened his mouth without shouting 'Long live,' and he spoke nice things to your face but stabbed you in the back." How did he end up? Wasn't his failure even more tragic than Confucius, Lü Pu-wei, Yüan Shih-k'ai and Chiang Kai-shek? He died without a burying place.

Chairman Mao pointed out: "All sly people, all those who do not carry out work with a scientific attitude, think that they were resourceful and clever, but in fact they are most stupid and will not come to a good end." Lin Piao began with hatching intrigues and plots and ended up by losing his life and his reputation. This is the inevitability of history.

In our country, Marxism-Leninism-Mao Tse-tung's thought have been deeply implanted in the hearts of the people, and the proletarian dictatorship is wrong and powerful. Under this condition, it has become more necessary for the bourgeois representatives who have wormed their way into the Party and are desirous of carrying out the revisionist line to resort to conspiracy and intrigue. Chairman Mao has profoundly pointed out: "Whether we like it or not, people carrying out conspiracy will objectively exist." Although the Lin Piao anti-Party clique has been toppled, class struggle and the two-line struggle will go on for a long time and people of the Lin Piao type will still appear. Our long-term militant task is to oppose revisionism and to expose and crush the intrigues and plots of the representative figures of the bourgeoisie who have wormed their way into the Party.

We must study assiduously the works of Marx and Lenin as well as the writings of Chairman Mao, actively take part in the present struggle to criticize Lin Piao and Confucius, raise fundamentally our awareness of class struggle,the two-line struggle and the continuation of the revolution and improve our ability to distinguish between true and false Marxism.

* * *

Cadres' Participation in Labor Is a Fundamental Measure for Opposing and Preventing Revisionism

by

The Party Committee of the "May 7" Cadres School,
Tungch'eng Ch'ü, Peking City

(Peking Kuang-ming Jih-pao, April 10, 1974)

During the great proletarian cultural revolution, the radiance of Chairman Mao's "May 7 Directive" shone everywhere, and the socialist newborn thing of "May 7" cadres schools sprang up like bamboo shoots after a spring rain. The broad cadres looked upon the "May 7" cadres schools as the solicitude of the Party and the trust of the class. They felt honored and proud. In the "May 7" cadres schools, they seriously studied the works of Marx, Lenin and Chairman Mao on the one hand, and on the other hand they participated in collective productive labor and joined brigades for steeling. They made close contacts with the worker-peasant masses, heightened their awareness of class struggle, two-line struggle, and the continuation of the revolution, and shone with revolutionary youthfulness. The "May 7" cadres schools have become important bases for training proletarian cadres in the socialist era. This is necessary for implementing the Party's basic line and consolidating the dictatorship of the proletariat, and is a great strategic measure for opposing and preventing revisionism.

The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao advocated the ideology of the exploiting classes--"Those who labor with their minds govern others, and those who labor with their strength are governed by others" as preached by Confucius and Mencius. He attacked that the sending of cadres to "May 7" cadres schools as a form of "unemployment in disguise." His sinister intention was to imitate Confucius in "subduing one's self and returning to propriety," to oppose progress and revolution, in a vain attempt to restore capitalism in our country.

What Confucius and Mencius called "those who labor with their minds govern others" meant that the slave-owning class (including its intelligentsia) should rule and oppress people. What they called "those who labor with their strength are governed by others" meant that the broad masses of slaves should submit themselves to their rule and oppression. They even said that this was an unalterable principle. This is out-and-out counter-revolutionary nonsense. Marxism holds that the demarcation of mankind into different classes, and the alienation and antagonism of mental labor and physical labor are products of the most wicked system of private ownership. They did not exist at the beginning of history nor will they last forever. They will eventually be eliminated by the revolution of the proletariat. Lin Piao used the counter-revolutionary doctrines of Confucius and Mencius to concoct the theory of "unemployment in disguise" in a vain attempt to tempt the cadres away from the brilliant "May 7" road charted by Chairman Mao to become their tools for the restoration of capitalism. This is nothing more than his counter-revolutionary pipe-dream which can only make our broad

masses of cadres more clearly see through the ultra-Right essence of Lin Piao's counter-revolutionary revisionist line.

Lin Piao's theory of "unemployment in disguise" is a reprint of the reactionary ideology of Confucius and Mencius who despised labor and were hostile to labor. The attitude toward labor and the laboring people is a touchstone to distinguish between revolution and counter-revolution. Marxist historical materialism holds that productive labor is not only a basic condition for the existence of a human society, but has created mankind itself. The history of mankind is made by the laboring masses, and the masses of the people are the genuine heroes. But Lin Piao peddled everywhere Confucius and Mencius' trash of "the wise of the highest class and the stupid of the lowest class" to debase labor. He played himself up as the "most noble" and a "genius" while slandering the laboring people as "mobs." As he and his company saw it, the cadres could only be officials and overlords but not be ordinary laborers. Otherwise, it would mean "unemployment." This is a big exposure of his reactionary idealist conception of history.

The "May 7" cadres schools, following Chairman Mao's guidance, place "to learn politics" and "to criticize the bourgeoisie" above all else and at the same time, grasp the important matter of organizing the cadres to participate in collective productive labor inside and outside the school, to take workers, peasants and soldiers as teachers and to learn from the worker-peasant masses in order to oppose and prevent revisionism. Practice shows that this way of doing things can effectively brush away the four attitudes--bureaucracy, apathy, arrogance and finicky airs--from the cadres; carry forward the revolutionary tradition of the Party; foster the thought of accepting a higher or lower post, leading the life of an official or an ordinary citizen, and operating the Party for the public; and establish the viewpoint of historical materialism.

A deputy secretary of the Party branch of a middle school was poisoned by the pernicious influence of the revisionist line in the past, and he despised the worker-peasant masses. In the school, he "studied on the one hand and carried out production on the other hand." Especially through settling in a brigade to study, perform manual labor, and criticize revisionism together with the poor and lower-middle peasants, his way of thinking and feeling went through a profound change. He deeply felt that the masses had immense wisdom, a high level of consciousness, and were truly good models for him to learn from. After he returned to his work post, he humbly learnt from the revolutionary teachers and students in the school. He went deep into the teaching class to conduct investigations and studies, opportunely summed up his experience in the revolution in education, firmly opposed the backlash of the revisionist line, and was commended by the masses.

Chairman Mao teaches: "Cadres are a decisive factor, once the political line is determined." The proper education of the cadres is a question of planning for the tasks of the proletarian revolution for a hundred years, a thousand years, and a myriad years. In the past five years, our cadres school cultivated and trained at different times almost

4,000 cadres. After they returned to their work posts, they all worked hard with vigor and vitality and played a great role on all fronts. From now on, we must operate better the "May 7" cadres schools. We must lead the broad masses of cadres to thoroughly criticize Lin Piao's counter-revolutionary revisionist line and make a complete rupture with all the old traditional ideas.

Marxist materialist dialectics tell us that revolutionary newborn things cannot be defeated. The "May 7" cadres schools will surely develop with greater vigor under the sunshine and benevolence of the Party. Firmly responding to the Party's ten great calls, we are resolved to be promoters of newborn things. We will be loyal to the Party's cause in the education of cadres and will sing at the top of our voice as we vigorously forge ahead along the brilliant "May 7" road charted by Chairman Mao.

* * *

Professor Yang Jung-kuo on Need to Criticize Confucius

(NCNA-English Kwangchow, April 29, 1974)

the current mass criticism of confucius' reactionary ideas by the chinese people in connection with criticism of lin piao is aimed at upholding marxism, opposing revisionism, uprooting the ideological source of the lin piao revisionist line and stemming a restoration of capitalism.

this was stated by professor yang jung-kuo, head of the philosophy department of chungshan university in kwangchow, in a recent interview with hsinhua.

"confucius the man was buried well over two thousand years ago and chinese society has undergone tremendous changes," professor yang said, "but his reactionary ideas did not fall into oblivion, rather became a reactionary ideological weapon which lin piao and other protagonists of revisionist lines used in their attempts at a restoration.

"therefore, we must criticize confucius' reactionary ideas while repudiating lin piao's counter-revolutionary revisionist line for restoring capitalism if we want to continue the revolution under the dictatorship of the proletariat. in addition, his reactionary ideas, which were modified, polished and actively propagated by past ruling classes, have produced very harmful effects on chinese society. it is of tremendous significance in opposing and preventing revisionism to give the people a marxist education by subjecting confucianism to critical examination from the view of marxism-leninism-mao tsetung thought."

"what kind of a person was confucius?" professor yang went on. "an examination from the view of historical materialism and class struggle shows him to have been a reactionary thinker representing the interests of the declining slave-owning class, a reactionary working for restoration and trying to turn back the wheel of history."

the fact that confucius, who lived in an era of great social upheaval marked by the transition from slavery to feudalism, stubbornly upheld ownership of the land by the royal family of the big slave-owners and opposed its supersession by the feudal private ownership of land which was progressive in those days. he tried his utmost to uphold the "rule of rites" created under slavery and oppose the feudal "rule of law". all this proved that confucius maintained an extremely reactionary political position and stood on the side of the declining slave-owners who opposed social progress, professor yang stated.

"the entire ideological system of confucius embodied the ideology and moral concepts inherent in the slave-owning

class," professor yang expounded. "take the idea of 'benevolence' which was the core of his ideology. it had its roots in the ideology of the slave-owning class of the shang and chou dynasties and was designed to knit a close unity within the slave-owning class itself and to benumb the enslaved labouring people so that they would not rise in rebellion. what confucius did was no more than take it over and elaborate on it.

"in essence, confucianism defends the rule of the slave-owning class and expounds on the fallacy that the labouring people are only to be exploited, enslaved and ruled. such a theory obviously meets the needs of the reactionary ruling classes who oppress and exploit the labouring people. therefore, not only the slave-owning class at that time welcomed it, but also the feudal landlord class and the bureaucrat-capitalist class later on preached it vigorously".

explaining the relationship between the criticism of lin piao and that of confucius, professor yang emphasized that all ringleaders of opportunist lines within the party, from wang ming to liu shao-chi and lin piao, worshipped confucius.

lin piao's ideas were in line with the doctrines of confucius and mencius. professor yang discussed confucius' main concepts, such as "restrain oneself and return to the rites" -- his political programme for restoring the slave system -- the theory of the "mandate of heaven", the "doctrine of the mean", "virtue", "benevolence", which lin piao used as reactionary ideological weapons to oppose the revolution and restore capitalism.

lin piao took over confucius' reactionary slogan "restrain oneself and return to the rites" to show that he was eager to usurp party leadership and seize state power.

professor yang said: "lin piao's anti-party theoretical programme -- the theory of innate genius -- was also trash picked up from the arsenal of the reactionary doctrines of confucius and mencius. confucius and mencius preached such ideas as some people being born with knowledge and the highest being the wise and the lowest the stupid, just to prove that this group of 'noble men' had an unquestioned right to govern the people. lin piao talked about 'genius' and claimed to be 'the noblest of men' and a 'superman' to create public opinion for seizing party and state leadership in order to restore capitalism with 'correct titles and words carrying weight'."

"therefore," professor yang concluded, "criticizing confucius is an important component of criticizing lin piao. confucius' reactionary doctrines are the ideological source of lin piao's revisionist line."

Professor Chou Yi-liang Refutes Slanders Against Criticism of Confucius

(NCNA-English Peking, April 30, 1974)

"the movement to criticize lin piao and confucius, which our great leader chairman mao initiated and is leading, has infuriated all worshippers of confucius at home and abroad and thrown them into panic," said professor chou yi-liang, head of the department of history at peking university, in an interview with hsinhua.

this was because the movement was destroying the spiritual prop of their reactionary rule, the professor added.

he drew particular attention to the chiang kai-shek clique's desperate clamour that criticism of confucius was "ruining traditional culture".

professor chou yi-liang said: "what is old or traditional chinese culture? as far back as in 1940, chairman mao pointed out: 'a splendid old culture was created during the long period of chinese feudal society. to study the development of this old culture, to reject its feudal dross and assimilate its democratic essence is a necessary condition for developing our new national culture and increasing our national self-confidence, but we should never swallow anything and everything uncritically. it is imperative to separate the fine old culture of the people which had a more or less democratic and revolutionary character from all the decadence of the old feudal ruling class.' our attitude toward old culture is that of 'one divides into two', that is, to distinguish between what was progressive and what was backward and reactionary, between what served new rising classes and safeguarded new-born things and what served decadent and declining classes as their instruments for restoration and retrogression. all decadent, declining, reactionary elements in chinese history worshipped confucius because the doctrines of confucius and mencius conformed to their political needs, that is, to preserve or restore the old order. on the other hand, the legalist school, as opposed to confucianism, advocated change and progress. its doctrines were therefore a part of what was progressive in traditional chinese culture.

"of course, for more than 2,000 years confucianism occupied a very important position in chinese history and society. but having an important position in history is not the same as being a good thing.

"christianity, for instance, occupied a very important position in western ideology during the middle ages. but can we today call it the cream of western culture? confucianism was the ideology of the slave-owning class.

it was designed to prop up the tottering slave system and hold back the vigorous development of the rising feudal system by advocating going back to the old order. it was accepted later by the ruling feudal classes which modified and developed it and used it to consolidate feudal rule. confucius was therefore lauded in china by those in authority as 'the holiest sage', and the doctrines of confucius and mencius were made the dominant ideology in the long period of chinese feudal society. these doctrines controlled and influenced the various realms of the superstructure in feudal society, including politics, law, philosophy, literature and art. the deep twisted roots and gnarled branches of these doctrines bound the people hand and foot.

"reactionaries in modern times, too, stuck to the doctrines of confucius and mencius and made them an ideological weapon to deceive and repress the people. back in the 17th century, a number of missionaries introduced to the west the doctrines of confucius and mencius -- the conservative ideas advocating a return to the old order and opposing any rebellious spirit -- but ignored the doctrines of the legalist school that advocated social change. imperialist culture invaded china after the country was turned into a semi-colonial, semi-feudal state in the mid-19th century. as soon as the imperialists set foot on chinese soil, they sought out the decadent, backward and reactionary, fostered such things and used them to enslave the chinese people and prevent china from making progress. the worship of confucius, the study of the confucian canon, the old ethical code, the old ideas all fell into the category of semi-feudal culture, which reflected the semi-feudal politics and economy and formed a reactionary cultural alliance with imperialist culture to serve the imperialists and the feudal class. the doctrines of confucius and mencius were lauded with even greater gusto in semi-feudal, semi-colonial chinese society than before. it seemed as if they were synonymous with the traditional culture of china.

"but they could by no means represent china's traditional culture. in the first place, confucius esteemed the past over the present and advocated a return to the old order; he regarded everything of the present as inferior to that of the past and tried to stem the tide of history. that is the reactionary essence of confucianism. all reactionaries in history worshipped confucianism and used it to serve their interests precisely because it stood for retrogression and restoration and fitted in with their reactionary ideology, which boiled down to a desire to restore the old system and turn the wheel of history back. secondly, the confucian precept 'restrain oneself and return to the rites' and other confucian fallacies on ethics, ranks and titles and the like were all associated with his theory of a mandate from heaven and everything being decided by heaven. they were all rubbish. there

was nothing valuable in the doctrines of confucius even from the idealist standpoint. hegel said in his 'lectures on the history of philosophy' that in confucianism 'there is nothing definite further than a commonplace moral' and 'no speculative philosophy'."

professor chou yi-liang emphasized that the doctrines of confucius and mencius were a kind of reactionary culture and were shear dross.

he continued: "what then was the revolutionary and progressive culture of ancient china? in the long period of chinese feudal society, there was one school of thought that stood opposed to the doctrines of confucius and mencius. it was the legalist school founded before the chin dynasty. at the outset, it represented the interests of the rising feudal landlord class, defended the new-born feudal system and therefore conformed to the trend of social development. contrary to confucianism, which attempted to preserve the slave system and worked for retrogression and restoration, the legalist school played a positive role in social advance. in this sense, the culture of the legalist school conformed to the demands and the interests of the working people.

"chin shih huang (3rd century b.c.) was the first emperor who unified china and brought about the social change advocated by the legalist school. in the early stage of chinese feudal society, most of the statesmen representing the new emerging feudal forces revered the legalist school against the doctrines of confucius and mencius; and most of the thinkers who stood for social change and progress and supported new things showed inclinations for the legalist school to varying degrees."

in the movement to criticize lin piao and confucius, professor chou yi-liang took an active part in criticizing the reactionary doctrines of confucius and mencius. basing himself on this criticism, he studied a host of historical data and wrote "notes on liu tsung-yuan's 'on ducal states'" and "how did wang chuan-shan evaluate chin shih huang?" these articles praise exponents of the legalist school and its doctrines.

professor chou said: "there is no construction without destruction. new and progressive things cannot develop very well unless decadent and backward things are destroyed. through this study, i gained a better understanding of the doctrines of the legalist school. they represented what was fine, progressive and revolutionary in traditional chinese culture.

"the confucian and the legalist school carried on a tit-for-tat struggle for over 2,000 years concerning the question of 'heaven' and 'a mandate from heaven'. through this struggle the distinction between the essence and the dross

of traditional chinese culture became clear. confucius advocated the notion that 'heaven' decided everything on earth. he attributed a personal nature to heaven and deified it, claiming that 'life and death are pre-ordained; wealth and honour come from heaven'. this was a trick used by the slave-owning class to hoodwink the people and consolidate its rule. hsun tzu (active from circa 298 b.c. to 238 b.c.), an outstanding representative of the legalist school, opposed this notion. he put forward the idea that man should 'exercise control over heaven and make use of it', that is, man should bring his subjective initiative into play to control and make use of nature."

professor chou yi-liang further expounded the struggle between the two schools with examples from the han, tang and sung dynasties. he said: "tung chung-shu, a representative of the confucian school during the han dynasty (206 b.c.-220 a.d.), developed the confucian theory that 'everything is decided by heaven', alleging that the four seasons were 'heaven's' expressions of delight, anger, sorrow and joy and that rulers ruled by a mandate from heaven. wang chung (circa 27-79 a.d.), a materialist thinker of the han dynasty who opposed tung chung-shu, held that everything on earth was made of matter instead of being the product of heaven's will. wang chung also refuted the idea about the 'divine right of kings'.

"the ideological confrontation between han yu and liu tsung-yuan of the tang dynasty (618-907 a.d.) provided another example. han yu alleged that the lofty and the lowly and calamity and happiness were all decided by heaven. liu tsung-yuan, on the other hand, declared that society was under the control of man, not heaven.

"basing himself on the idea of everything being decided by heaven, chu hsi, a representative confucian scholar of the sung dynasty (960-1279 a.d.), advanced the theory that human nature was decided by heaven, that is to say, feudal virtues were innate. on the other hand, the noted sung dynasty legalist statesman, wang an-shih, held that 'no fear of heaven is justified', adding that all natural phenomena were the outcome of change and movement of nature and not of heaven's will. he further maintained that in making social change, one should defy heaven and ignore the rules laid down by one's ancestors and gossips of one's opponents."

professor chou yi-liang continued: "only by criticizing the decadent and backward doctrines of confucius and mencius can we truly inherit and carry forward the fine progressive traditions of ancient chinese culture.

"the chinese communist party has all along paid great attention to carrying forward our progressive traditional culture. i'm deeply impressed by this for i have been doing research in history for decades.

"thanks to the attention of the party and government, china has made great efforts to re-edit classical works and conduct research in this field since liberation. a number of universities have specialties on classical works and historical documents. many ancient books have been re-edited. the 'twentyfour histories", which runs to tens of millions of chinese characters, was re-edited with punctuation added to the text. special ancient works publishing houses have been set up in peking, shanghai and elsewhere. mr. chang shih-chao's 'guide to the essence of liu tsung-yuan's essays' came off the press in 1971 during the great proletarian cultural revolution. the million-word book was the outcome of mr. chang shih-chao's life-long study and research. such chinese classical novels as 'the dream of the red chamber' have been published in quantity in recent years. china has also attached great importance to archaeological excavation since liberation. special research institutes and archaeological teams operate in all parts of the country. the chiang kai-shek clique spread the slander that in criticizing confucius we were 'destroying traditional culture'. this only serves to show that they are followers of the despicable fellow confucius. there can be no other explanation."

at the end of the interview, professor chou yi-liang said: "in china, the ringleaders of the successive opportunist lines were all related ideologically to the doctrines of confucius and mencius. lin piao, that fellow who had no learning at all, clamoured that the confucian school was 'the source of chinese culture' and used the doctrines of confucius and mencius as his reactionary ideological weapon for usurping party leadership and state power and restoring capitalism. that is why the criticism of confucius is an important part of the criticism of lin piao. it is aimed at removing the ideological root of lin piao's counter-revolutionary revisionist line so as to criticize lin piao more penetratingly. the movement to criticize lin piao and confucius is a serious class struggle and a revolution in the political and ideological field in china today. we are determined to carry this struggle through to the end exclamation"

MAY DAY

Chinese Capital Celebrates International Labor Day

(NCNA-English Peking, May 1, 1974)

a vigorous revolutionary atmosphere of unity for struggle prevailed in the chinese capital of peking today. brimming with revolutionary enthusiasm, half a million workers and other working people and party and state leaders turned out to celebrate international labour day at gala garden parties. people jubilantly hailed the victorious development of the movement to criticize lin piao and confucius, the tremendous victories for the great proletarian cultural revolution and chairman mao's revolutionary line, and the new victories won by the people of the third world and people the world over in their united struggle against hegemonism.

may day this year was ushered in in an excellent situation. the movement to criticize lin piao and confucius initiated and led by the great leader chairman mao is advancing victoriously across the length and breadth of the country. this movement is a political and ideological struggle through which marxism prevails over revisionism, and the proletariat over the bourgeoisie, in the superstructure. it is of tremendous practical significance and far-reaching historic significance for preventing a capitalist restoration and ensuring that the socialist state of china will never change its political colour and that china will always stand by the oppressed peoples and nations in the struggle against colonialism, imperialism and hegemonism. this movement has further fired the chinese people with the determination to continue the revolution and enhanced the great unity of the people of all nationalities.

workers, peasants, soldiers, revolutionary cadres and intellectuals, young people and students gathered at six public parks in peking for the gala festivities. in a spirited and militant mood, the holiday-makers sang the "internationale", "the east is red", "the three main rules of discipline and eight points for attention" and other revolutionary songs. they cheered with enthusiasm: "long live marxism-leninism-mao tsetung thought exclamation" "long live the great, glorious and correct communist party of china exclamation" and "long live the great leader chairman mao exclamation a long, long life to him exclamation"

chinese party and state leaders joined the masses in festivities separately at the gala parties. among them were chou en-lai, wang hung-wen, yeh chien-ying, chu teh, chang chun-chiao, chiang ching, yao wen-yuan, li hsien-nien, teng hsiao-ping, chen hsi-lien, chi teng-kuei, hua kuo-feng, wang tung-hsing, wu teh, su chen-hua, ni chih-fu, chen yun, li fu-chun, hsu hsiang-chien, nieh jung-chen, ngapo ngawang jigme and chou chien-jen, as well as vice-chairmen of the national committee of the chinese people's political

consultative conference teng tai-yuan, shen yen-ping and hsu teh-heng. comrades li teh-sheng, wei kuo-ching, hsu shih-yu, chen yung-kuei, wu kuei-hsien and saifudin took part in the mass celebrations in shenyang, nanning, kwangchow, taiyuan, sian and urumchi respectively.

among the more than 5,000 guests from over 80 countries and regions attending the garden parties were samdech norodom sihanouk, head of state of cambodia, and madame sihanouk; samdech penn nouth, prime minister of the royal government of national union of cambodia, and madame penn nouth; thakin ba thein tin, leader of the delegation of the central committee of the communist party of burma and vice-chairman of the c.p.b. central committee; abdulla ben hussein al ahmar, speaker of the consultative assembly of the yemen arab republic, and other friends from various countries now visiting china, diplomatic envoys and officials from various countries in peking, and foreign experts, students and trainees here. huge banners with the inscriptions "workers of all countries and oppressed peoples and nations, unite exclamation" and "unite to win still greater victories exclamation" were put up in the parks. the holiday crowds warmly welcomed those comrades and friends from various countries present at the festivities, hailed the increasing awakening, unity and growth of the third world, expressed gratitude to the people of all countries for their support to the chinese people and pledged unity with the people of the third world and people the world over in the struggle against colonialism and imperialism, and particularly against super-power hegemonism and power politics.

comrades-in-arms from albania, korea, viet nam, romania and cambodia were given a warm welcome at these garden parties by commune members from the china-albania, china-korea, china-viet nam, china-romania and china-cambodia friendship people's communes and other people. songs from these countries were sung as an expression of the chinese people's solidarity and militant friendship with the people of these countries. friends from countries of the third world and other countries were greeted with warm clapping wherever they went. they were invited to join the holiday-makers in the festivities and seeing theatrical performances.

theatrical items presented in the parks praised the successes in the current movement to criticize lin piao and confucius, the great victories for the cultural revolution and socialist new things. in the working people's palace of culture, workers from the capital iron and steel company, members of rural people's communes and fighters of the people's liberation army jointly entertained the holiday-makers with items expressing their determination to carry the criticism of lin piao and confucius through to the end, and praising the new achievements made in the socialist revolution and construction. in the summer palace, songs and dances performed by worker-peasant-soldiers students from tsinghua university, peking university and other institutions of higher learning depicted the fruitful results of the revolution in education and praised

the brilliant victories for chairman mao's revolutionary line in education. more than 6,000 worker-peasant-soldier college students graduated this year in peking. they have returned to the forefront of the three great revolutionary movements of class struggle, the struggle for production and scientific experiment. over 30,000 educated young people from peking settled in rural areas to help build the socialist new countryside.

other theatrical items depicted socialist new things, including the combination of the old, the middle-aged and the young in the leadership, rural bare-foot doctors and cadres participating in productive labour.

selections from model revolutionary theatrical works were shown in all theatres during the holiday. this showed the increasing popularity of the model revolutionary theatrical works.

in their national costumes, teachers and students of various minority nationalities from the central institute for nationalities happily joined other holiday-makers in the celebrations. their songs and dances reflected the revolutionary great unity among china's nationalities.

thanks to the deep-going movement to criticize lin piao and confucius which fired the working people with greater enthusiasm for socialism, news of latest achievements kept pouring in from all fronts of socialist construction as people celebrated the red-letter day. workers of the peking steel mill met their output and quality quotas for the first shift today. miners on the first shift of the muchengchien coal mines set a new record today for output per shift. cadres and workers of the fengtai railway station under the peking railway administration worked together to surpass their transport targets.

workers and peasants at the garden parties pledged still greater efforts in the campaign to learn from the nationally pace-setting taching oilfield and tachai production brigade, and win new victories in revolution and production.

among those attending the garden parties were labour heroes and advanced workers; young men and women cadres who have come to the fore in the cultural revolution; combat heroes of the chinese people's liberation army who won merits in the fight to defend china's sacred territory of hsisha islands; educated young people who settled in the countryside and barefoot doctors; and young revolutionary fighters who dare to go against the tide.

commanders and fighters of people's liberation army units stationed in peking joined the masses in the may day celebrations. they declared that they would maintain high vigilance, defend the motherland, strengthen preparedness against war, and be ready at all times to wipe out the enemy intruders. they were determined to liberate taiwan province, sacred territory of the motherland.

many taiwan-born compatriots in peking, compatriots from hongkong and macao and overseas chinese attended the garden parties and celebrated the international labour day together with the people of the capital.

ball games and exhibitions of gymnastics and wushu (traditional chinese boxing and fencing) were held today at all major sports grounds and indoor stadiums in the capital. special festival theatrical performances and film shows were arranged at various theatres and cinemas.

festivities were held in factories, people's communes, shops and other grassroots units. at mass rallies, report meetings and discussions held on the eve of may day, people spoke of the excellent situation both at home and abroad and pledged their determination to rally closely around the party central committee headed by chairman mao, carry the struggle to criticize lin piao and confucius through to the end, consolidate and develop the great gains of the cultural revolution and strive to fulfil the various fighting tasks set by the tenth party congress.

List of Chinese Leaders, Leading Members of Various Departments and Personages of Various Walks of Life Attending "May 1" International Labor Day Celebrations

(NCNA-English Peking, May 1, 1974)

chinese party and state leaders, leading members of various departments and personages of various walks of life attended the "may first" international labour day celebrations together with chinese people today.

attending the celebrations in the chinese capital of peking were leaders of the party and the state: chou en-lai, wang hung-wen, yeh chien-ying, chu teh, chang chun-chiao, chiang ching, yao wen-yuan, li hsien-nien, teng hsiao-ping, chen hsi-lien, chi teng-kuei, hua kuo-feng, wang tung-hsing, wu teh, su chen-hua, ni chih-fu, chen yun, li fu-chun, hsu hsiang-chien, nieh jung-chen, ngapo ngawang jigme and chou chien-jen; vice-chairmen of the national committee of the chinese people's political consultative conference (c.p.p.c.c.) teng tai-yuan, shen yen-ping and hsu teh-heng;

li teh-sheng, wei kuo-ching, hsu shih-yu, chen yung-kuei, wu kuei-hsien and saifudin attended the mass celebrations in shenyang, nanning, kwangchow, taiyuan, sian and urumchi respectively.

attending the celebrations together with people in peking were also:

members and alternate members of the central committee of the communist party of china now in peking: ting kuo-yu, ma ning, yu hui-yung, wang cheng, wang chen, wang hung-kun, fang yi, kung chao-nien, ulanfu, feng hsuan, liu wei, liu hsien-chuan, liu hsiang-ping, liu hsi-chang, chu mu-chih, chuang tse-tung, chiao kuan-hua, chen hsien-jui, chen chi-han, chen mu-hua, li ta, li chiang, li ching-chuan, li shui-ching, ku mu, su ching, chang tsai-chien, chang ta-chih, chang chih-ming, chang tsung-hsun, chang yi-hsiang, hsiao ching-kuang, yu chiu-li, lin li-yun, lo ching-chang, keng piao, chien cheng-ying, kuo yu-feng, tao lu-chia, chi peng-fei, tsao li-huai, su yu, fu chuan-tso, peng shao-hui, hsieh ching-yi, tsai hsiao, tan chen-lin, liao cheng-chih, ma hsiao-liu, yeh fei, shih shao-hua, chiang hua, chiang wei-ching, liu hsi-yao, hsiang chung-hua, chu kuang-ya, hsiao ke, wu chung, yang kuei, yang chun-sheng, chang ling-pin, chang shih-chung, chang chi-hui, sung shih-lun, hu wei, yao yi-lin, tang liang, tang wen-sheng, chien hsueh-sen, kao shu-lan, chu hui-fen, kang lin, huang wen-ming, huang tso-chen and liao chih-kao;

members of the standing committee of the national people's congress: ma chun-ku, ou tang-liang, pei shih-chang, teng chu-min, shih liang, chuang hsi-chuan, hua lo-keng, yen chi-tzu, li yen-lu, wu yu-hsun, wu leng-hsi, chang yun, chen shao-min, wu hsin-yu, mao yi-sheng, lin lan-ying, lin chiao-chih, lo shu-chang, chou chun-chuan, meng chi-mao, chao chung-yao, hu tzu-ang, hu chueh-wen, hu yu-chih, hu yao-pang, kung yin-ping, tseng chih and hsieh fu-min;

members of the standing committee of the c.p.p.c.c. national committee: yu shu-teh, ma yin-chu, wang yun-sheng, wang hsueh-wen, wang hsueh-ying, liu wen-hui, liu fei, chu yun-shan, sun hsiao-tsun, su tzu-heng, li kuo-wei, li shu-ying, yang tung-chun, wu yen-yin, chang pang-ying, chang hsiao-chien, chen tzu-sheng, chen kuo-tung, chen wei-chi, lin hsiu-teh, chin ju-po, chou shih-kuan, chou shih-ti, chou pei-yuan, chao pu-chu, chao tsung-ao, jung yi-jen, hu ke-shih, yu ta-fu, chung hui-lan, ho cheng, wen chia-szu, tang tien-chi, yuan jen-yuan, hsu chu-po, kang ke-ching, sa kung-liao, tsao chu-ju, tung chi-wu, cheng tan, chu tu-nan and lai chi-fa;

leading members of departments under the c.p.c. central committee: chang yao-tzu, mao wei-chung, lung hsu, lai kuei, tsao chuan-fu, yu kuang, liu chien, chen chien, hsiao kuang, hsiung chien, chang chen-liang, li chien, chen yung-tao, jen yun-chung, chang hsiang-shan, shen chien, mao pao-chung, chu ta-cheng, hsiung hsiang-hui, li li-yin, yang yao-nan, cheng ping-nien, li pu-hsin, liu yu-fa, li chin-teh, tung hsiao-peng, hsu chien-sheng, meng ping-shan, lu ying, chen chun, hsiao tse-yao, chang chi-chih, teng kang, kuo chuan-yu, li chin, li che-fu, wang shou-jen, mo ai, shih hai-yun, ma pei-wen, cheng chang-an, wu pao-hua, yeh chih-hsin, wang hui-ten, chang chung-shih, wang chun-ching, ku ta-chun, yin chung-wei, lu chin-tung, tsui chung-min,

wu chien, li hsin, chou chi-tsai, fan hua-min, yang shih-ju, su chien, shih yi-chih, huang ching-hsi and chao wen-hsing;

leading members of various departments under the state council: wang kuan-tan, han nien-lung, chung hsi-tung, ma wen-po, ho ying, fu hao, yu chan, wang hai-jung, chen teh-ho, yuan pao-hua, ku hsiu-lien, lin hu-chia, sung yang-chu, liu jang-teng, li jen-lin, lu tu, chen keng-tsan, chang chi-jui, sha feng, yang li-kung, chang chen-hsiu, jao hsing, tung tao, hsu sung-ching, chen shao-kun, yang tien-kuei, chang chen-chiang, liu yu, kang shih-en, hsu chin-chiang, li chien-ping, chang yi-hsin, ma yi, li pen-hai, chang ai-lien, niu shu-shen, shen wen-chang, li chi-tai, hsiao yu-ming, peng shang-yu, wang tien-fu, chang hai-tung, li cheng-fang, li yu-tang, pan shu-ying, wu hsueh, huang chung-hsueh, pien chiang, tin chen, wang yi, huang hsiang-hung, wang yang, ku kuang-shan, chang huai-chung, peng kuan-ti, shu lung-shan, chang wen-pi, tu hsing-yuan, yao cheng-ching, tsao lu, hsieh hsin-ho, hsia chih-hsu, han hsi-chen, kuo lu, ma yao-chi, li hsin, chung fu-hsiang, shen kuang, lo shu-chen, pai shu-hsin, yin cheng-chen, chen hsi-yu, sung kuei-lan, fan tzu-yu, chao fa-sheng, kao hsiu, yu fu-kao, lin hai-yun, chai shu-fan, chen chieh, chen shu-fu, wang yao-ting, kao li-hsing, han tsung-cheng, shih lin, li ke, chen mao, wang man-tien, chih chun, lou shih-chin, yu chen, chou jung-hsin, yueh chih-chien, liu chung-yang, chiao lin, yen chun, huang shu-tse, chiang hui-lien, yao hsiao-cheng, fan shu-yuan, fang chiang, tsou chia-hua, liu szu-li, wu ching-tung, li meng-fu, liu ping-ching, chia lu-feng, chiao su-fen, shih yuan, wu teh-feng, tseng han-chou, chao yu-lan, wang yeh-chiu, liu yang-chiao, sun pei-hsin, hsu kuang-hsiao, chao cheng-feng, chien feng, ma jen-hui, li shih-an, shen chen-tung and li chang-ju;

leading members of the general departments, services and arms, the peking units and peking garrison of the chinese people's liberation army: wei po-ting, kuo lin-hsiang, chan hai-ying, luan hsueh-wen, chang ting-fa, ho cheng-wen, kao wei-sung, lu jen-tsan, wang hsin, cheng chun, tu yu-fu, kung tsung-chou, li hsin, liao cheng-mei, yu ching-shan, yao kuo-min, ho chin-nien, li chen, hsieh ming, tsui tien-min, lo hua-sheng, chou yung, liao han-sheng, ho kuang-hua, kuo hua-jo, tuan su-chuan, tao han-chang, teng hai-ching, wan hai-feng, liu shao-wen and liu fu;

leading members of the c.p.c. peking municipal committee, the peking municipal revolutionary committee and peking municipal workers, youth and women's organizations: wan li, wang lei, yang shou-shan, liu chuan-hsin, chia ting, hsu yun-pei, tsao hsien-po, li jui-huan, yu chung-hao, keng shih-chung, fu yu-fang and hsu kuang.

also attending the peking celebrations were: liang pi-yeh, li yao and li shou-hsuan;

representatives of the p.l.a. combat heroes, meritorious personnel in the self-defence battle on hsisha islands, labour heroes on industrial and agricultural fronts.

advanced workers, educated youth settled in the countryside and red guards: kuo chung-tien, hsiao teh-wan, liu chan-yun, li fu-hsiang, li ju-yi, ting li-hsien, liang jen-ling, wang ke-chiang, su min-ching, chen tse-chun, kuo ying-fu, han cha-hsien, sung su-min, wang chien-ming, chen yung-hsiang, chu tsung-yi, wang teh-hsiu, yin wei-chen, li chih-ching, hung hsueh-tuan, sung chin-lan, li chung-chun and huang shuai;

personages from various circles: sha chien-li, yang fu-ching, chang han-ying, wang chu-chien, tan chen, hu tzu-ying, yeh sheng-tao, lin li-ju, huang chang-shui, chuang ming-li, chang chih-jang, chen li, lien kuan, tan tung, yen hsin-min, chien chang-chao, tien fu-ta, wu mao-sun, li wen-yi, hsieh ping-hsin, liu chung-jung, li ming-yang, hou ching-ju, li cheng, ho szu-yuan, liu pin-yi, wang pao-chen, chin yi-chih, chao chun-mai, wang ke-chun, huang ting-chen, cheng tung-kuo, tu yu-ming, sung hsi-lien, ho chi-li, huang ti-fei, chang ke-hsia, li chun-ching, fan han-chieh, li chun-lung, fei hsiao-tung, liu yao-chang, li ping-heng, wu wen-tsao, kan tzu-sen, sun cheng-pei, hsu meng-shan, cheng szu-yuan, kuo yu-shou, sung wei-pin, chao ming-che, chen yi-sung, wu ying-fu, lin sheng-chung and chiang chung-kuang; and

personages from scientific and technological, educational, cultural and art, health and sports circles: hsu chieh, chen yu-chuan, ho kuang-chien, tai nien-tzu, ku kang-lo, liu kung-cheng, li hsien-yu, yu pao-hsien, chin shan-pao, cheng wan-chun, tu hsing-yuan, hu chao-sen, sun teh-ho, wu hsien-chuan, ku chen-pang, min en-tse, fan wei-tang, chai kuang-ming, wu yueh-chin, shen hung, liu ta-cheng, kao ju-chin, ma chiu-jung, tsao peng-hsi, wang cheng-shu, yeh teh-tsan, wang hung, chen yi-feng, kuo yi-shu, lo pei-lin, kung chin-hsien, mu ching-hsien, tang chung-wen, ho cheng-chih, liang min-huan, yang shih-hsin, at tsung-hui, jen hsin-min, tu shou-o, huang wei-lu, yang chia-hsi, chen huai-chin, sun chia-tung, mao ho-nien, chou wan-chun, chiang ju-chin, huang yun-chi, chi kuo-piao, chang wen-chih, tan pao-hsien, mao yi-hsin, chou yen-chin, liu chi-chou, ko shao-jung, sha ching-lin, yeh pei-ta, yao yung-yang, yin tsan-hsun, chien san-chiang, chang wen-yu, yang chung-chien, teng shu-hui, sun ai-ling, ku ping-yuan, hua liang-ming, chen ching-jun, hsia nai, jen chi-yu, lu shu-hsiang, liang shou-pan, shen chung-yi, chang lien-hua, hsia chen-huan, wang shih-chih, hsia hsiang, hao liang, liu ching-tang, yuan shih-hai, kao yu-chien, li chin-chuan, chang yung-mei, tu chin-fang, liu chang-yu, yu lei-ti, wang kuo-hua, tan yuan-shou, ma chang-li, yang chun-hsia, hung hsueh-fei, li teh-lun, yin cheng-chung, liu shih-kun, hsieh tieh-li, chien chiang, hu ko, li ching-teh, kao sheng-lin, kang mien-tsung, kung kuo-tai, wang hsin-kang, chang tung-liang, ma yu-tai, kao wa, hao jan, wang yi, hsiung kuo-chen, li kuo-jen, huang chia-szu, wu chieh-ping, yueh mei-chung, wu huan-hsing, chao hsi-wu, chang yun-lin, ma yu-ying, chang ta-jung, tsai chiao, huang ke-wei, chiang szu-chang, tuan kuo-sheng, chao ping-nan, chu fu-tang, hu chuan-kuei, tung shou-yi, hsu ying-chao, li shu-lan, ho tsu-pin, yin hsi-nan, chen yu-niang, chen man-lin, fan teh-hua, nien wei-szu, yuan wei-min, leng kuei-ying, chen tsu-teh, li shih-hua, ho yu-hua, tsao kai-chun and wu fu-shan.

Taching Oilfield Workers Greet May Day with New Achievements

(NCNA-English Peking, April 30, 1974)

the workers of the taching oilfield greet international labour day with the achievement of a 26 per cent increase in crude oil output in january-april this year over the same 1973 period. the output was five times that of the same 1965 period. the production of refined oil and synthetic ammonia also shot up. more oil wells were drilled than in any previous corresponding period.

these achievements, which are attributed to the current movement to criticize lin piao and confucius, were made on the basis of big annual increases in crude oil output since the great proletarian cultural revolution began in 1966.

the taching workers started building the oilfield on a vast expanse of wilderness fourteen years ago. they showed greater revolutionary drive during the cultural revolution and the movement to criticize lin piao and rectify the style of work. they warded off interference by the revisionist lines of liu shao-chi and lin piao and kept firmly to chairman mao's principles of "maintaining independence and keeping the initiative in our own hands and relying on our own efforts" and working hard and building the country through diligence and frugality. the oilfield has witnessed a new all-round development in its production and construction, though half of its managerial and work force and a great deal of equipment were sent to support other oilfields.

during the cultural revolution and the movement to criticize lin piao and rectify the style of work, the taching workers heightened their consciousness in carrying out chairman mao's revolutionary line. guided by chairman mao's works "on practice" and "on contradiction", they have steadily raised their technological level in production and scientific research. earlier they devised the method of injecting water into different oil-bearing formations in the early stage of production to maintain the oil pressure. on this basis, they have adopted other technical measures to tap the potential of old oil zones and keep up a fairly high rate of output.

the oil refinery, which went into operation in 1966, has almost doubled its designed capacity, thanks to technical innovations made in the past few years. in addition, big and medium-sized petro-chemical installations for making synthetic ammonia, ammonium nitrate and acrylonitrile have been built during the cultural revolution.

taching was given the task of opening a new big oil zone in 1973. thanks to good preparations, acceleration in designing and construction, and the method of concentrating

forces to tackle the key projects one after another, the new wells began producing oil in july, 1973 and reached a fairly high level of production in the same year. the speed was unprecedented in the history of china's petroleum industry and the quality was up to standard. the new zone's daily crude oil output is now equal to that for the entire oilfield in the third year after it went into production.

the funds the taching oilfield has accumulated since it went into operation are 11 times the state investments. as far as products, training of technical personnel and accumulation of funds are concerned, the oilfield has made great contributions to the country.

the oilfield's tremendous achievements are an eloquent proof that the great proletarian cultural revolution is a powerful motive force for production. they give a strong rebuff to the lin piao counter-revolutionary clique which viciously attacked the cultural revolution and spread the lie that china's national economy was "at a standstill".

the factor behind the achievements was that the taching workers, guided by chairman mao's revolutionary line, have raised their consciousness of class struggle and the two-line struggle in the fight against the counter-revolutionary revisionist lines of liu shao-chi and lin piao, and have conscientiously carried out the "constitution of the anshan iron and steel company" which chairman mao approved. since the party's tenth national congress, the oilfield party committee has conducted education in the party's basic line among the workers. they have studied works by marx, engels, lenin, stalin and chairman mao still more diligently, and are determined to continue the revolution under the dictatorship of the proletariat. tens of thousands of workers and their families poured out their bitter grievances in the old society and condemned lin piao for his counter-revolutionary crimes in attempting to restore capitalism. this has deepened their hatred for the lin piao anti-party clique and their love for chairman mao's revolutionary line and new socialist china.

the main force in criticizing lin piao and confucius, the workers are deepening the criticism of lin piao's counter-revolutionary revisionist line of "restrain oneself and return to the rites" and the doctrines of confucius and mencius which are the ideology of the reactionary moribund classes. they are winning new victories in both revolution and production. a red banner recommended by chairman mao, taching is making big strides forward.

Peking Press Marks May Day

(NCNA-English Peking, May 1, 1974)

the "people's daily" and all other papers in the chinese capital today frontpage a large portrait of our great leader chairman mao on the occasion of international labour day.

on the right side of the masthead are two slogans printed in red: "celebrate may first, international labour day exclamation" and "long live our great leader chairman mao exclamation" beside the portrait of chairman mao are quotations from him:

"the correctness or incorrectness of the ideological and political line decides everything."

"the current great proletarian cultural revolution is absolutely necessary and most timely for consolidating the dictatorship of the proletariat, preventing capitalist restoration and building socialism."

"grasp revolution, promote production and other work and preparedness against war."

"unite to win still greater victories exclamation"

the papers devote the rest of their frontpage to a news report under the headline: "taching turns out five times as much oil as before", showing how the heroic taching workers greet may day with new achievements.

the "people's daily" devotes its entire second page to a feature story: "a new campaign in taching oilfield to expand production".

in its third page, the same paper carries news of workers of minority nationalities in various parts of china. they study works of marxism-leninism-mao tsetung thought and praise the tremendous changes in their home areas and criticize lin piao for following the confucian precept "restrain oneself and return to the rites".

under the banner headline "unite to win victories in both revolution and production", the "people's daily" devotes all its fourth page to five photographs showing achievements the workers have made in grasping revolution and promoting production in the taching oilfield, the capital iron and steel company, the peking hoisting machinery plant, the kailuan coal mines and the shanghai no. 2 printing and dyeing mill.

PLA Units on Fukien Front to Suspend Shelling on May Day

(NCNA-English Fukien Front, April 30, 1974)

a spokesman for the headquarters of the chinese people's liberation army units on the fukien front made the following announcement today:

to enable the chinese compatriots and the officers and men of the kuomintang forces on the greater and lesser quemoys, tatan and erhtan and other islands to celebrate "may first", international labour day, together with the people of the whole country, the chinese people's liberation army has been ordered to suspend shelling on may first as an expression of solicitude.

STUDY OF MARXISM-LENINISM

New Cadres at Northwest China Factory Study Marxism-Leninism

(NCNA-English Yinchuan, April 29, 1974)

new cadres promoted from among workers at a mining equipment maintenance plant in the ningsia hui autonomous region, northwest china, have made conscientious efforts to study marxist-leninist classics, including chairman mao's writings. they are playing an important part in the current movement to criticize lin piao and confucius.

at a recent criticism meeting, a new cadre quoted lenin: "the categorical requirement of marxist theory in investigating any social question is that it be examined within definite historical limits." he analysed the history of confucius' time from the historical-materialist viewpoint and explained why confucius represented the political interests of the moribund slave-owning class and inevitably tried to revive the hereditary slave-owning rule. he then proceeded to show that lin piao, for his part, wanted to replace the dictatorship of the proletariat with that of the bourgeoisie and restore capitalism with the help of the confucian precept "restrain oneself and return to the rites".

this plant under the shihtsuishan no. 2 mining administration was a big enterprise built during the great proletarian cultural revolution. the plant party committee paid great attention to selecting cadres from among workers. more than 70 workers have been promoted to leading posts in the past few years.

the committee has organized them to study marxism-leninism-mao tsetung thought and helped them mature politically into fine successors to the proletarian revolutionary cause. they spend a full day every week in theoretical study. in addition, they go in turn to theoretical study courses run by the party committees of the autonomous region, shihtsuishan municipality and the mining administration. each course lasts one to three months.

the secretary of the plant party committee was a cattle-tender in his childhood and joined the revolution in 1941. he often gives lectures at the plant's study classes and describe how he studied marxism-leninism during the war years under the encouragement of the party.

li ming-chun, deputy secretary of a workshop party branch, is son of poor peasants. he came to work in the plant after being demobilized from the liberation army. he became a cadre in 1971. although he had only a few years' schooling, he attended many study classes and went through the "manifesto of the communist party", "the state and revolution" and "ludwig feuerbach and the end of classical german philosophy", and chairman mao's "on practice", "on contradiction" and other works.

li cheng-chi, a deputy workshop manager, has been very active in the movement to criticize lin piao and confucius, using the revolutionary theory he learned as his weapon. he writes for every issue of the wall newspaper in his workshop and speaks at every criticism meeting. he applies the basic marxist concepts of classes and class struggle in criticizing lin piao's reactionary class nature in advocating "restrain oneself and return to the rites". li cheng-chi started to work in a coal mine at the age of 13 before liberation. after recalling his past sufferings, he pointed out: "advocating 'restrain oneself and return to the rites' under socialism, lin piao tried to drag china back into the old semi-feudal and semi-colonial society, and let the landlords and the bourgeoisie sit on the backs of the labouring people again. he tried to turn the wheel of history back. this was decided by his nature as a reactionary."

led by old and new cadres, the workers of the plant show great enthusiasm in studying marxism-leninism-mao tsetung thought. more than 300 workers have attended the plant's spare-time study classes. the workshops have organized 18 study groups. more than 30 workers have become instructors in theoretical study.

INDUSTRIAL DEVELOPMENT THROUGH SELF-RELIANCE

Shanghai Workers on Self-Reliance

(NCNA-English Shanghai, April 29, 1974)

"as a developing socialist country, china has to do better in construction to make greater contributions to humanity. it is necessary to take our own road of industrial development by adhering to the principle of independence and self-reliance formulated by chairman mao." this point was made by many shanghai industrial workers and technicians on the eve of may day.

the shanghai motor transport company's repair plant is one of the many factories that have developed on the basis of self-reliance. a small plant doing repairs on lorries and loading and unloading equipment in the past, it now produces a score of kinds of machines and vehicles, including cranes, electric shovels, excavators and platform trailers.

before the great proletarian cultural revolution began, this company imported a heavy-duty truck tractor, which broke down in just three years. when the repair plant asked to buy some accessory parts from that country, it received a flat refusal. this made the workers understand that without self-reliance one is easily overwhelmed. workers, cadres and technicians of this plant concerted their efforts in 1967 and in five months succeeded in producing china's first platform trailer with a loading capacity of 150 tons and up to advanced standard. in 1972, they built of chinese material and of their own design a platform trailer with a loading capacity of 300 tons and a truck with 400 h.p. traction power.

the criticism of lin piao's traitorous revisionist line which had blind faith in foreign things has fired the workers' enthusiasm. they turned out two 400 h.p. truck tractors and three platform trailers with a loading capacity from 100 to 200 tons in the first quarter of this year.

chou cheng-yin, who took part in making these heavy-duty vehicles and is a team leader, pointed out: "we are determined to transform the motherland from poverty and blankness with our own hands in the spirit of self-reliance and hard struggle." during trial production of the 300-ton capacity platform trailer, this 49-year-old veteran worker stayed in the workshop day and night, not even leaving for meals and rest. they installed a double steering front axle and a hub reduction gear on the truck tractor to suit chinese road conditions and climate. this new vehicle can take steep gradients and has high traction capacity.

"construction on the principle of self-reliance usually requires smaller investment but gives quick returns," chou cheng-yin said. "it is easier to meet local conditions."

he calculated that the sum spent for an imported platform trailer with a loading capacity of 300 tons will be enough for china to make three or four of chinese material. this facilitates repairs and production is faster.

wang an-ting, a woman machine-operator of the shanghai no. 10 glove-knitting plant, said: "if we stick to the principle of self-reliance, we will dare to think and to act." this 22-year-old middle school graduate produced a photo-electric programme control glove knitting machine after three months of effort last year, which raised the efficiency eight times. this kind of machine is now widely used in the trade in shanghai for its low cost, durability and adaptibility.

when wang an-ting came to work in this plant, production was by old-fashioned, belt-driven glove knitting machines. workers pooled their wisdom to make technical innovations and automated the machines. wang an-ting admired their self-reliant and hard working spirit and made up her mind to do her bit. she worked doggedly to get the photo-electric programme control working. in the beginning, the programme control worked erratically. she spent her spare time reviewing literature on this electronic question. she consulted veteran workers and learnt from the experiences of other plants. following repeated experiments and adjustments, she finally stabilized the programme control.

many young workers in this plant are energetic like wang an-ting. a numerical control glove knitting machine was produced before her innovation. later on, young workers made many other innovations, including a thread break detector. many young workers declared: "we must follow and carry forward the fine traditions of the chinese working class and make ourselves worthy successors of the revolutionary cause."

speaking of the experience in making china's first steam turbo-generator with inner water-cooled stator and rotor, meng ching-yuan, the chief engineer of the shanghai electrical machinery plant, said: "so long as we follow china's own road of industrial development, we can certainly speed up socialist construction."

workers of the plant did away with all fetishes and superstitions, emancipated the mind, and put forward a proposal during the big leap forward year of 1958 for making the turbine generator. the technical know-how was still being studied in other countries at that time. the workers said: "we will make what other countries have and what they do not have yet."

the workers had great enthusiasm in blazing a new trail. in 100-days, they trial-produced the 12,000-kilowatt steam turbo-generator with inner water-cooled stator and rotor, china's first.

meng ching-yuan said: "we adhered to the policy of self-reliance. this enables us to make achievements that the bourgeoisie cannot think of."

under the guidance of chairman mao's revolutionary line, the shanghai electrical machinery plant developed production rapidly. during the great proletarian cultural revolution, the plant trial-made a 125,000-kilowatt steam turbo-generator with inner water-cooled stator and rotor and then a 300,000-kilowatt one. it is now working on bigger ones.

meng ching-yuan said: "if we followed the beaten path of technical development abroad, we could never have made this achievement."

the chief engineer is now a vice-chairman of the plant revolutionary committee, responsible for the technical work of the whole plant. he designs in cooperation with the workers and joins them in production.

meng ching-yuan said: "we put stress on maintaining independence and keeping the initiative in our own hands and relying on our own efforts. this does not mean that we do not want to learn from advanced technique abroad. but we are opposed to copying foreign methods and oppose the slavish comprador philosophy and the doctrine of trailing behind at a snail's pace. we must go on inventing, creating and advancing."

RETIRED WORKERS

Happy Life for Retired Workers in Northeast China

(NCNA-English Changchun, April 29, 1974)

"we're retired lumbermen living in the mountains, but we follow national affairs and want to criticize lin piao and confucius," said 80-year-old wang ching-yuan at a criticism meeting they held in the sanatorium run by the forestry bureau of kirin province, northeast china.

there are 56 retired workers living in the sanatorium, the youngest being 63 and the oldest 88. they have no relatives. the sanatorium has a medical staff of three to serve the old men. the retired workers receive 70 per cent of their wages and free lodging and medical care.

wang ching-yuan, criticizing lin piao and confucius, recalled that before liberation the lumbermen would go off to work at three in the morning and come back at 10 at night. despite severe winter cold, they had only

gunny sacks for clothing, and the food was scarcely better than pig swill.

"we worked the year round, but got next to nothing for all our hard labour," he said bitterly. "the foreman used every means to terrorize the workers. if a worker complained of a headache, the foreman would give him a blow with a club and ask sarcastically, 'is your headache gone?' one time when a lumberman came down with a bad cold, the foreman tied him to a post next to a hot stove, saying it would sweat out the cold. in fact, he got burned so badly that he died."

"that was how capitalism worked," wang yuan-ching continued. "and lin piao tried to restore capitalism in china and push us workers back into such a life. we will never allow such a thing to happen exclamation"

he noted that lin piao made use of the confucian precept "restrain oneself and return to the rites" to reinstate the overthrown landlord and capitalist classes. "that is why criticizing these two big reactionaries is a matter of great importance to the working people of china," he said.

school children often come to visit the old men who tell them what life in the forest area used to be like for the workers. the retired workers delight in the visits of the children and ply them with sweets.

80-year-old pan chi-lin is a good story-teller. he went to work for a landlord when he was a boy of 14. he couldn't stand his life of hunger there and ran away from shantung province hoping to better himself in northeast china. "but i could not escape the reactionary rule, which was everywhere," he said. "liberation brought me my only days of joy. the communist party and chairman mao are like my relatives and the sanatorium staff and the other retired workers are my big family."

the workers always urge the children to follow chairman mao's teaching "study well and make progress every day", and to temper themselves into successors to the proletarian revolution.

nestling on a mountain slope bathed in sunshine, the sanatorium covers more than 1,100 square metres and has heating, light and running water. it provides nutritious meals that take only a fraction of the workers' pension.

leading members of the party committee of the forestry bureau often go to visit the retired workers and report to them on the progress in forestry work and other advances in the country. the sanatorium has made arrangements with a shop to supply candy, cake, fruit and daily consumer goods. a film projecting team comes to give regular shows. art troupes and students perform for them from time to time. the retired workers can play chess and other games.

there is a library stocked with works by marx, engels, lenin and stalin and chairman mao's works, newspapers, magazines and picture books.

****
* FOREIGN RELATIONS *
****

CHINA AND BRITAIN

Vice Premier Li Hsien-nien Meets Delegation of Sino-British Trade Mission

(NCNA-English Peking, April 29, 1974)

li hsien-nien, vice-premier of the state council, this morning met and had a friendly conversation with all members of the delegation of the sino-british trade mission led by lord nelson, president of the mission.

british ambassador to china j. addis and counsellor of the embassy r.d. clift were present at the meeting.

also present were yao yi-lin, chinese vice-minister of foreign trade, wang yao-ting, chairman of the china council for the promotion of international trade, and cheng to-pin, a departmental director of the ministry of foreign trade.

Delegation of Sino-British Trade Mission Leaves Peking for Home

(NCNA-English Peking, May 1, 1974)

the delegation of the sino-british trade mission led by lord nelson, president of the mission, left here for home by air today after a friendly visit to china.

the guests were seen off at the airport by hsiao fang-chou, vice-chairman of the china council for the promotion of international trade.

british ambassador to china j. addis and commercial counsellor of the embassy r.d. clift were also present.

during its stay in peking, the delegation exchanged views on matters relating to trade between the two countries with wang yao-ting, chairman of the china council for the promotion of international trade, and leading members of various china national import and export corporations and departments concerned. the delegation also visited industrial and agricultural institutions and sites of historical interest.

CHINA AND FRANCE

Alsace Economic Mission of France Arrives in Peking

(NCNA-English Peking, April 29, 1974)

an economic mission from alsace, france, led by jacques - henry gros, vice-president of the regional chamber of commerce and industry of alsace, arrived here today.

it was greeted at the airport by vice-chairman of the china council for the promotion of international trade wang wen-lin and leading members of other departments concerned.

prior to its arrival here, the economic mission had visited kwangchow, hangchow and shanghai.

CHINA AND GABON

Joint Communique on Establishment of Diplomatic Relations between People's Republic of China and Republic of Gabon

(NCNA-English Peking, April 29, 1974)

following is a joint communique on the establishment of diplomatic relations between the people's republic of china and the republic of gabon:

the government of the people's republic of china and the government of the republic of gabon, in conformity with their mutual interests and the desire expressed by each of the two countries, have decided by agreement, following friendly consultations, to establish diplomatic relations at ambassadorial level and to exchange ambassadors.

the government of the republic of gabon recognizes the government of the people's republic of china as the sole legal government representing the entire chinese people.

the two governments have agreed to develop friendly relations and cooperation between the two countries on the basis of the principles of mutual respect for state sovereignty and territorial integrity, mutual non-aggression, non-interference in each other's internal

affairs, equality and mutual benefit and peaceful coexistence.

(signed) wang peng

for the government of the people's republic of china, ambassador extraordinary and plenipotentiary of the people's republic of china to mauritania

(signed) el konighi okumba d'okwatseque

for the government of the republic of gabon, minister delegate to the presidency of the republic in charge of foreign affairs and cooperation

done at libreville on april 20, 1974

People's Daily Greets Establishment of Diplomatic Relations between China, Republic of Gabon

(NCNA-English Peking, April 29, 1974)

the "people's daily" carries an editorial on april 30 entitled "hail the establishment of diplomatic relations between china and the republic of gabon", which reads:

the government of the people's republic of china and the government of the republic of gabon have, following friendly consultations, decided to establish diplomatic relations at ambassadorial level. the decision fully conforms to the mutual interests and desire of the two peoples. for this, we express our warm congratulations.

gabon is a country with a long history. to win national independence, the industrious and courageous gabonese people have waged protracted struggles against colonialism and imperialism. after gaining independence in 1960, the gabonese people continued to struggle to safeguard their national independence and state sovereignty and have won successes. in recent years, they have taken positive steps and played their role in the third world's cause of unity against imperialism.

we have always maintained that countries, big or small, should be equal. we consider that all countries or nations have their strong points, they should learn from one another, and make up for one another's deficiencies. we firmly oppose the hegemonism and power politics of the big powers in which the big bully the small, the strong tyrannize the weak and the rich oppress the poor. it is precisely on this basis that we have established diplomatic relations with the great majority of african countries.

the government of the people's republic of china is the sole legal government representing the entire chinese people. taiwan province is an inalienable part of china's territory. the people of taiwan are our close compatriots. we must liberate taiwan. the compatriots in taiwan will surely return to the embrace of the motherland.

china and the african countries all belong to the third world. in the course of the protracted struggle against imperialism, colonialism, hegemonism, zionism and racism, the chinese people and the african people, supporting and encouraging each other, have forged a profound friendship. we are happy at the establishment of diplomatic relations between the two countries which enables china to have a new friend in africa. we are deeply convinced that with the joint efforts of the two sides, the relations of friendly cooperation between the two countries and the friendship between the two peoples will develop further in the years to come.

CHINA AND IRAN

Iranian Charge d'Affaires A.I. Gives Banquet for Visiting Iranian Volleyball Teams

(NCNA-English Peking, April 29, 1974)

djavad rajabzadeh, charge d'affaires ad interim of the iranian embassy, gave a banquet here this evening on the occasion of the visit to china by the iranian national men's and women's volleyball teams led by ebrahim nemati.

among the guests were li ching-chuan, a leading member of the chinese physical culture and sports commission, kao chien-chung, deputy director of the protocol department of the foreign ministry, chang chih-huai, a leading member of the ball games department of the physical culture and sports commission, and leading members of departments concerned, including kuo lei, lin ai-li, hsia lang and tsui fu-chang, as well as chinese volleyball coaches and players.

the banquet proceeded in a warm and friendly atmosphere. in their speeches, djavad rajabzadeh, li ching-chuan and ebrahim nemati wished that the friendship and unity among the people and sportsmen of iran and china would be further consolidated and strengthened.

CHINA AND JAPAN

Japanese Ambassador to China Gives Reception to Celebrate His Majesty the Japanese Emperor's Birthday

(NCNA-English Peking, April 29, 1974)

japanese ambassador to china heishiro ogawa and his wife gave a reception at the embassy here this afternoon to celebrate the birthday of his majesty the japanese emperor.

attending the reception were chi peng-fei, chinese foreign minister, han nien-lung, vice-foreign minister, liao cheng-chih, president of the china-japan friendship association, and leading members of departments concerned, including chung fu-hsiang, chen chieh, kuo lu, hao chung-shih, lin li-yun, chou pei-yuan, ma jen-hui, chao cheng-hung, liu hsi-wen, hsu han-ping, ching pu-chun, yang chi and chou jung-kuo.

diplomatic envoys of various countries to china were present.

Yao Wen-yuan Meets Japanese Woman Commentator

(NCNA-English Peking, April 29, 1974)

yao wen-yuan, member of the political bureau of the central committee of the communist party of china, this afternoon met and had a cordial and friendly conversation with noted japanese woman commentator yoko matsuoka.

among those present at the meeting were chang yung-mei, sun ping-hua, li fu-teh, shan ta-chi and ang chia-hsuan.

Japanese Kyoto Young Workers' Delegation Feted in Peking

(NCNA-English Peking, April 29, 1974)

han hsi-ya, a section leading member of the international liaison department of the central committee of the communist party of china, gave a banquet here this evening to warmly welcome the japanese kyoto young workers' friendship delegation with kozo nakata as its leader, toshiaki yoshimoto as its deputy leader and kazuaki ohama as its secretary-general.

the delegation arrived here yesterday for a friendly visit to china.

Japanese Professor Feted in Peking

(NCNA-English Peking, April 29, 1974)

wu yu-hsun, vice-president of the chinese academy of sciences, met and feted this evening saburo tamura, professor of the agricultural department of the university of tokyo and permanent director of the japan-china cultural exchange association.

present on the occasion were leading members of departments concerned and scientists including yueh chih-chien, hua lo-keng and pan chun.

mr. saburo tamura arrived here by air on april 27. he will visit kwangchow after his stay here.

Chinese Table Tennis Delegation Visits Various Places of Japan

(NCNA-English Tokyo, April 29, 1974)

the sixth and last friendly match between chinese and japanese table tennis players was held here this afternoon.

the chinese table tennis delegation came here yesterday after they took part in the second asian table tennis championships in yokohama, and visited kitakyushu, tokushima, osaka, tottori and nagoya. chinese and japanese table tennis players held five friendly matches in these places to the warm welcome of the spectators. local table tennis organizations and mass bodies for japan-china friendship gave receptions and banquets in honour of the chinese guests.

in the six friendly matches, the chinese women's team won all the matches and the chinese men's team won four and lost one, with the other ending in a tie. the table tennis players of the two countries strengthened their friendship through the matches.

CHINA AND NEPAL

Nepalese Youth Delegation Leaves Kwangchow for Home

(NCNA-English Kwangchow, April 29, 1974)

the nepalese youth delegation led by yajna prasad acharya, president of the central executive committee of the nepal youth organization, wound up its friendly visit to china and left here for home today.

the delegation had visited peking, linhsien county, nanking, shanghai and kwangchow and were warmly welcomed by chinese youth and people.

CHINA AND SWEDEN

Swedish Ambassador to China Gives Reception in Celebration of Birthday of His Majesty King of Sweden

(NCNA-English Peking, April 30, 1974)

arne bjornberg, ambassador of the kingdom of sweden to china, and his wife gave a reception in the embassy here today to celebrate the birthday of his majesty the king of sweden carl xvi gustaf.

among the guests were li shui-ching, chinese minister of the first ministry of machine building, chiao kuang-hua, vice-foreign minister, chai shu-fan, vice-minister of foreign trade, and leading members of departments concerned yao hsiao-cheng, shen tu, teng kang, li yung-ting, ma chia-chun and kan mai.

diplomatic envoys of various countries to china were present.

Swedish-Chinese Friendship Association Holds Third Congress

(NCNA-English Stockholm, April 28, 1974)

the swedish-chinese friendship association held its third congress in uppsala today and yesterday. more than 100 representatives from various parts of the country and many members of the association were present. they expressed their determination to work for the deepening of the mutual understanding and friendship between the two countries and peoples.

a new leading organ was elected. christer leopold and ingemar axelsson were reelected chairman and vice-chairman of the association.

stiv jakobsson, first vice-chairman of the municipal council of uppsala, attended the congress at invitation and made a speech at the opening ceremony.

representatives of the national norway-china friendship association and the denmark-china friendship association were present as observers.

chinese ambassador to sweden wang lu-ming greeted the congress at the opening ceremony.

CHINA AND YEMEN (YAR)

Chu Teh, Hsu Hsiang-chien, Ngapo Ngawang Jigme Meet YAR Consultative Assembly Delegation

(NCNA-English Peking, April 29, 1974)

chu teh, chairman of the standing committee of the national people's congress, hsu hsiang-chien and ngapo ngawang jigme, vice-chairmen of the n.p.c. standing committee, met here this evening with the delegation of the consultative assembly of the yemen arab republic led by abdullla ben hussein al ahmar, speaker of the consultative assembly. the hosts and guests had a cordial and friendly talk and were photographed together.

present on the occasion were members of the delegation: ahmed ali al-matari, ismail ahmed al wazir, mohamed hussain al ghashmi, abdul wahed al kherbash, abdul wahab abdulla arshi, abdul hamid al haddy and mohamed mashouf al aslami; and assistants of the delegation: motahhar m. abbas, hamood aatef and saad mohamed medaid.

ambassador of the yemen arab republic to china abdo othman mohamed was also present.

present were members of the n.p.c. standing committee pei shih-chang, wu hsin-yu, hu yu-chih and hsieh fu-min, vice-foreign minister ho ying and leading members and staff members of departments concerned tsao ke-chiang, liu hua, lu jo-yi and chang chen.

NPC Standing Committee Gives Banquet in Honor of Delegation of Consultative Assembly of Yemen Arab Republic

(NCNA-English Peking, April 29, 1974)

the standing committee of the national people's congress gave a banquet here this evening to warmly welcome all members of the delegation of the consultative assembly of the yemen arab republic led by speaker abdullla ben hussein al ahmar.

hsu hsiang-chien, vice-chairman of the n.p.c. standing committee, and speaker ahmar spoke at the banquet which was filled with a friendly atmosphere.

hsu hsiang-chien extended a warm welcome to speaker ahmar and the other distinguished yemeni guests on behalf of the n.p.c. standing committee and the chinese people, and conveyed in his speech the chinese people's cordial and friendly regards to the yemeni people.

he praised the yemeni people for their achievements in defending state sovereignty and building the country under the leadership of president al-iryani. "the government and people of the yemen arab republic, together with the countries and people of the third world, have persistently opposed imperialist aggression and expansion, firmly supported the egyptian, syrian and palestinian people in their just struggle against israeli aggression, and supported the asian-african-latin american people's struggle to win and defend national independence, making beneficial contributions to the third world countries' common cause of unity against imperialism and hegemonism," hsu hsiang-chien said.

hsu hsiang-chien pointed out: "the present international situation is excellent. imperialism, especially the super-powers, find life getting tougher every day. the third world countries and people have constantly strengthened their unity. fighting together, they are playing an increasingly greater role in international affairs. following chairman mao tsetung's teaching, the chinese government and people firmly side with the people of the third world. we firmly support the oppressed people and nations in their just struggle to win and defend national independence, develop their national economy, and oppose colonialism, imperialism and hegemonism. we resolutely oppose the power politics of the big bullying the small, the strong domineering over the weak and the rich oppressing the poor. china is not a superpower, nor will she ever seek to be one. we will continue, as always, to firmly support the people of the arab countries and the palestinian people in their just struggle to recover their lost territories and regain national rights."

both china and yemen belong to the third world, he added. the people of the two countries are confronted with the task of opposing imperialism and hegemonism and building their own countries.

in conclusion, hsu hsiang-chien expressed the conviction that "the current visit to china by the consultative assembly delegation led by speaker ahmar will further promote the traditional friendship between the people of china and yemen and the friendly relations and cooperation between the two countries."

in his speech, speaker ahmar conveyed best wishes and regards of president qadhi abdul rahman al-iryani, all members of the consultative assembly and the people of the yemen arab republic to chairman mao tsetung and the chinese people. he expressed the belief that the current visit "will open a new vista for the growing friendship between the people and governments of the two countries."

"in your consistent opinion, you belong to the third world. yemen also belongs to the third world," the speaker said. "in economic and social spheres our country ranks among the most backward in the third world. but in the struggle against all manner of colonialism, zionism, imperialism and hegemonism, she is an advanced country, a country most resolute in safeguarding her national independence and state sovereignty."

he said the yemeni people would advance on the road of building and developing their country.

the speaker said that common sufferings in the past and identical aspirations today had bound the two countries together "in the common effort to bring about relations of friendship and democracy between nations, big or small."

"in admiration, we thank the chinese people and government for their support to the cause of our arab nations, primarily the just struggle of the palestinian people for the recovery of their lost territory. backed by colonialism and imperialism, the zionists have occupied land of the palestinian people. the palestinian people's struggle is an inseparable part of the world revolution against zionism, racism and imperialism," the speaker said.

the yemeni people are proud to join the chinese people in supporting the liberation movements in asia, africa and latin america, he added.

"taiwan is an inalienable part of china's territory, a province of the people's republic of china. we are convinced that your people, who have successfully recovered their legitimate seat in the united nations after protracted struggle, will certainly and victoriously liberate and recover taiwan," speaker ahmar said.

among the guests were ambassador of the yemen arab republic to china abdo othman mohamed and his wife and embassy officials.

present were ngapo ngawang jigme, vice-chairman of the n.p.c. standing committee, and members of the committee pei shih-chang, wu hsin-yu, hu yu-chih and hsieh fu-min; ho ying, vice-foreign minister; wang lei, vice-chairman of the peking municipal revolutionary committee; and chang chieh, leading member of the china islamic association.

Chinese Vice Premier Teng Hsiao-ping Meets YAR Consultative Assembly Delegation

(NCNA-English Peking, April 30, 1974)

chinese vice-premier teng hsiao-ping met and had a cordial and friendly conversation here this evening with all members of the delegation of the consultative assembly of the yemen arab republic led by speaker abdulla ben hussein al ahmar.

y.a.r. ambassador to china abdo othman mohamed was present on the occasion.

also present were wu hsin-yu and hu yu-chih, members of the standing committee of the national people's congress, and leading members of departments concerned and staff members including lin ai-li, liu hua, lu jo-yi, chang chen and li chih-chieh.

YAR Ambassador and Wife Give Reception for Visit of YAR Consultative Assembly Delegation to China

(NCNA-English Peking, April 30, 1974)

abdo othman mohamed, ambassador of the yemen arab republic to china, and his wife gave a reception at the embassy this afternoon for the visit of the y.a.r. consultative assembly delegation to china.

present at the reception were abdulla ben hussein al ahmar, speaker of the consultative assembly, and members of the delegation.

present were members of the standing committee of the national people's congress wu hsin-yu, and hu yu-chih and vice-foreign minister ho ying.

on hand were diplomatic envoys of various countries to china.

END